

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XXX, No. 15
WHOLE No. 748

January 26, 1924

PRICE 10 CENTS
\$4.00 A YEAR

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Chronicle

Home News.—The Administration continues to be greatly strengthened in its stand for tax-reduction. Regular Republicans won a victory in the rules dispute, obtaining changes that will enable the leaders to head off a flood of radical measures that would delay tax-legislation indefinitely. Democrats continue to express satisfaction with the Mellon plan, and many are outspoken against partisanship. Radicals in the House have also proposed a tax-reduction plan, coupling it with a bonus bill, and their leader, Representative Frear of Wisconsin, has circulated a letter in its favor. It is not expected, however, that this will receive large support, in the face of the steady stream of pressure urging the Mellon plan. One important factor in the struggle has been Mr. Mellon himself, who in a series of letters to various important Americans, has done much to enlighten the general public on questions of public and private finance. It was not surprising, therefore, that on January 18 the White House announced that the President was unchanged in his attitude of no-compromise on substantial points with the Republican radicals. It is said that Mr. Coolidge never expected the bill to go through Congress without the

change of a word, but that he certainly will oppose any substantial change in the Administration measure.

Austria.—Many difficulties are confronting both people and Government in Austria. Prices for the necessities of life have been steadily increasing, and will continue to

Plight of Public Officials

increase even more when the new taxes come to bear on the economic life of the nation. This is the reason why State officials and public employes have asked for higher salaries. A strike of the men engaged in the postal, telephone and telegraph services lasted four days. The Chief of Police next declared that he must resign his office if better pay were not given his own men. The assistants of the university professors, too, struck for three days, and many other officials similarly called public attention to the fact that they could not exist on their pay. The Government was thus placed in a very difficult situation. Dr. Seipel repeatedly explained that he could not give the officials and employes more than he had offered from the beginning. Even his own position seemed endangered as his supporters joined in strikes and protests. Dr. Bauer, the leader of the Socialist Opposition, accused Dr. Seipel in Parliament of being merely the instrument of foreign Powers controlling Austria without regard to the weal and woe of her people. The general opinion is that when the calculations for the reconstruction of Austria were made, preparatory to the Geneva Covenant, no account had been taken of the fact that prices would go on increasing and salaries would have to follow suit. This mistake is bearing bitter fruit now. Not all, however, are in sympathy with the strikers.

Business has greatly suffered owing to these strikes. An evaluation of the losses occasioned by them is set at about three billion kronen. The Board of Commerce went so far as to ask the Government to make such disturbances impossible in the future by passing a bill prohibiting strikes for all public servants. Of course, this is legally impossible. An expert on living conditions interviewed by our correspondent thus stated his views:

Of course, the salaries are quite insufficient. Perhaps people can just manage to live on them, if all goes well. But then there must be no "extras": no replacing or mending of old furniture, wallpapers, lamps, fixtures; no new clothing, especially no outfits for brides or boys leaving the family; no illness and no operations. If any of these things are required, or if there are more than one or two children in the home, the official must con-

tract debt. Before the war several firms loaned on fixed salaries. They did not charge more than ten per cent and the sum was paid back by little instalments of about twenty kronen a month, within ten years. Nowadays only one firm does that kind of business at all. It charges thirty-six per cent and wants the loans back within ten months. So if people borrow, say two or three million kronen, which is very little in the case of an illness, several hundred thousand kronen must be taken monthly from their salaries which already are too small to live on. Such a situation is little better than desperate.

Besides, the State officials have to bear the heaviest taxes. The Government knows and taxes every krone of their income, while the banks, for instance, go free of taxation for a considerable part of their profits. Even the general commissary of the League of Nations, Dr. Zimmermann, stated in his report to Geneva that there was an absolute necessity for raising the salaries of State officials. Strikes and protests have led to very meager results, and the end of them is not yet.

Czechoslovakia.—The work done by the Coalition Government in the autumn session of Parliament is considered very satisfactory. Sound Parliamentary tradition

*The Problem
of State
Employees*

has begun to manifest itself and considerable reductions in the budget for 1924 have been accomplished, so that from twenty-two billion Czechoslovakian crowns in 1922 it has been reduced to less than seventeen billions. The capital levy and several other heavy taxes have been mitigated, especially those which were economically weak, and additional social welfare credits have been voted, so that by the end of 1923 more than 1,365,000,000 crowns will have been expended on unemployment subsidies and other forms of social welfare action. Yet even with the large cut in the budget, the burden still remains too heavy for the people.

A dark shadow in the budget is its "personal" side, which has reference almost entirely to the salaries of employees that are out of all proportion to the rest of the budget. In 1923 the personal outlay amounted roughly to thirty-three per cent, but in 1924 it will now be forty-eight per cent of the whole estimated expenditure, while for 1925 more than fifty per cent is expected. At the time the Socialists were in power the personal budget was made heavy by a far-reaching levelling of the salaries of employees, those with merely an elementary education being placed in their pay on a footing with university men, doing the more expert work, and also by the great increase in the numbers of Government employees in all departments. Its present rapid growth is due partly to the existing progressive scale of the salaries of employees, who were relatively young when they entered the service and therefore are entitled to a higher pay as the number of their years in the service increases, and partly to the many bonuses too recklessly distributed. The total incomes of the higher class of employees is on the whole far from extravagant. Thus judges are very insufficiently remunerated for their standing in life, and this keeps away

candidates from such careers. Since nobody has the courage to lower the salaries of the less skilled and unskilled grades of employees the only remedy is a radical diminution of the really excessive number of State servants. But during the present difficult times such dismissals would be a very unpopular measure which no Government would dare to attempt, except under the severest stress of circumstances. The least difficult way out would be to restrict very much the appointment of new employees. Such a measure has been adopted by the Cabinet, but was made void by the distribution of political patronage by the various parties. This is due largely to the great number of Government secondary schools which pour out, year by year, vast throngs of young men and women, who ultimately look to the State for appointment and income, and on the whole also get it. And here we are at the root of the difficulty; the disquieting increase in the numbers of the "educated proletariat" for whom there is no suitable occupation. Another circumstance which makes the burden of the taxpayers heavy and in many cases simply unbearable is the arbitrariness and draconian procedure of many revenue officers, and even of the whole revenue system, and the exorbitantly high local rates of taxation in many places, owing to spendthrift Socialist administrations.

France.—Premier Poincaré emerged successfully from two attacks made on his Government. These attacks were in speeches by Herriot and Reynaud, and opposed the foreign and domestic policies of the Cabinet. The domestic situation was further complicated by the disastrous

*Victories for
Poincaré*

fall of the franc to new and unheard-of levels, which put it on a par, as far as American currency is concerned, with the Italian lira. M. Poincaré immediately took measures to strengthen the weakened financial position of the country, by asking for increased control over exchange operations, and for a 20 per cent increase in all taxes, for public economies, revaluation of property, and better tax-collection. As usual, a vote of confidence was asked for also, and this was received by a vote of 394 to 180. It was only after a serious appeal to the French national spirit of self-sacrifice that this result was obtained on January 17. On the next day the foreign policy of the Government was defended by the Premier and likewise received a vote of confidence, 415 to 151. The position of Herriot was that there should be an agreement, presumably through compromise, between all the allies on the methods of obtaining reparations. M. Poincaré's position was that all the allies should agree with what France does, because the interests of France are paramount. This was the view adopted by the Chamber in its vote of confidence. M. Poincaré expressed great confidence in the experts' committee now sitting, stating that it will be the first move in making Germany pay reparations. He did not oppose an international loan to Germany but held that the larger part of

it should go to reparations. He said that France would quit the Ruhr only when paid, and that Belgium and the Little Entente agreed with France on this important point.

Great Britain.—The opening of the new Parliament brings to a crisis the strange political situation created by the general election held in December last. None of the three parties obtained a majority and no clear mandate, accordingly, was given by the people to the Government.

*Opening of
the New
Parliament*

On January 8, Parliament assembled for the swearing-in of the new members and for the election of a speaker. The formal opening, however, was not held until January 15, when the King's speech was delivered. This address had been the subject of much speculation, since, being a party address composed by the Conservative Government, it would outline the policy of Mr. Baldwin's party and furnish an occasion to his opponents to attempt driving him out of power. The speech touched on the friendly relations existing between his Majesty's Government and foreign powers, enumerating in particular the establishment of the Reparations Commission, the agreement in regard to the Tangier zone of Morocco, the Lausanne Treaty with the Turks, the nearly completed liquor treaty with the United States and the satisfaction demanded of the Afghan Government for the recent murders committed on the Indian frontier. It referred to the progress in imperial cooperation made during the Imperial Conference, and the advantages to be expected from the British Empire Exhibition. The real issue of the speech, however, was contained in the references made to the defeat of the protective tariff-program in the last election. In his document, Mr. Baldwin faced the issue squarely and indicated that the proposed measures would not be carried through by the present Government. He shrewdly attempted to discredit the Labor opposition by presenting a most extensive list of the measures proposed by his Government in behalf of the working classes.

Despite the conciliatory tone of the address, it was commonly asserted that the downfall of the Conservative Government was imminent. The Liberal party, though many efforts have been made to dissuade it from helping to bring into power a so called Socialist Government, has declared its intent to ally itself with Labor in defeating the Baldwin Government. Vigorous attacks on the King's address, accordingly, have been delivered by both Labor and Liberal leaders, and, as we go to press, it seems only a question of days before the Labor Party will for the first time assume power in Great Britain. Mr. MacDonald, the leader of the Laborites, represents the less radical element in the party and it is asserted that his influence will be exerted in keeping the Labor proposals within moderate limits. He is placed in an embarrassing position, however, by the strike of the railway workers, which began January 20. The strike does not meet with the approval of many Labor members of Parliament. 59,000 men are

affected by the strike, which came as result of the attempted reduction in wages authorized by the Railway Wages Board.

Ireland.—With the new year, Irish papers are emphasizing the fact that conditions have vastly improved over those which existed a year ago when the civil war was still raging. But even yet the problems before the Irish people are urgent and difficult and the economic and social

*The Problem of
Unemployment*

conditions are still somewhat abnormal. Though the reports in regard to the increase of crimes of violence seem to be somewhat exaggerated, the charge of lawlessness has some foundation in fact. This, it is pointed out, may be considered in some way as a resultant of the grave problem of unemployment. No definite report as to the present numbers of unemployed has been issued of late, but the situation is considered menacing by many Irish observers. The unemployment must continue to increase for some time owing to the diminution of the army and the steady release of the prisoners. The reduction of the army to a peace footing of 20,000 men is a hopeful sign of a return to more normal conditions, but at the same time the demobilization will increase the already great surplus of men in the labor market at a time when the country is suffering from an agricultural and industrial depression. The Government, realizing the present state of affairs, has addressed an appeal to the employers on behalf of the demobilized soldiers. According to the *Irish Weekly Independent*, "it is the first duty of employers to reinstate in their old, or in a better, office the men who answered the call when the needs of the country required their services and sacrifices; but this duty discharged, every effort should be made to place all demobilized soldiers in a position that will enable them to earn a livelihood." In the circular addressed by the Ministry of Finance to all Ministries and Departments, the Government expresses the desire that every preference be given to firms employing demobilized soldiers in the execution of contracts for public departments. Previous to the placing of contracts, information must be furnished by the firms as to the number of ex-National soldiers who are employed by them. Plans have also been made to take as many as possible of the ex-soldiers into the Civil Service. But even with these provisions, there remains a large number whom it will be difficult to absorb quickly into the community life. The released prisoners, likewise, must be given an equal chance to gain suitable employment. According to the view of the *Irish Statesman*, "what is true of the demobilized soldiers is true also of the released prisoners. Any system of relief for unemployment must take into account the plight of the great majority of the internees." Meanwhile the high cost of living, which some time ago occasioned the concern of the Government, remains the same, and it has been stated that wages and prices in Irish towns are both above British economic levels.

Italy.—A long-standing dispute was ended when it was announced at Belgrade during the meeting of the Little Entente, that Italy and Yugoslavia had at last reached an understanding over the Fiume question. This seaport on the east coast of the Adriatic once belonged to Austria.

*Settlement
of the Fiume
Question*

After the war it was claimed by both Italy and the Yugoslavs. Then d'Annunzio made his spectacular attempt to hold it for Italy or at least as a medieval city-state. The Italian army, and later the Treaty of Rapallo, ended this phase. Since Mussolini's advent to power he has often been quoted as favoring a definite settlement. This has now come at a strategic moment. The city of Fiume is to go to Italy, and the harbor of Porto Barros is to be under the complete control of Yugoslavia. Porto Barros is one of the sections of the Fiume waterfront, and is the terminus of the railroads from the hinterland. This represents a further concession by Italy over the terms of the Treaty of Rapallo. Belgrade expressed itself as completely satisfied with the outcome, and the settlement undoubtedly fortifies Italy's position in the Balkans. A new treaty of commerce will probably be made between the two nations. If Mussolini now succeeds in bringing about an understanding between Yugoslavia and Rumania, he will have still further strengthened Italy's position in southeastern Europe. This will also have the effect of weakening the Little Entente, and thus undermining the position of France in Eastern Europe. A victory for Italy, coming as it does at the time of the Belgrade conference of the Little Entente nations, is looked on as immensely strengthening Italy.

Mexico.—Events in Mexico have brought sharply to the attention of our people the dangers latent in that troublesome situation. One of the centers of trouble is around

*Foreign
Entanglements*

Vera Cruz and the oil region of Tampico, and the other is in Arizona and New Mexico, where a detachment of Mexican troops is waiting to cross American territory in order to attack the rebels further east. The cruiser Tacoma was detached from the fleet during the war game around Panama, but ran ashore. The Richmond then took her place, being sent to Vera Cruz. This port is held by the rebels, who have also announced a blockade of Tampico. American ships which attempted to run the blockade were fired upon, but the city and the oil wells were said to be in no danger. The situation in the Southwest is more complicated. Mexican troops, to the number of 1,500 Mayo Indians, arrived at Naco, Sonora, Mexico, and asked permission to cross American territory through Arizona, New Mexico and Texas. The request was transmitted through the State Department at Washington to the Acting Governor of Texas, who at first refused to allow it, since it was feared that it would bring hostilities into Texan territory. Later the refusal was withdrawn and the Mexican troops crossed on January 20 at El

Paso, Texas. In the war-area in Mexico the fighting was carried on desultorily in the quadrilateral formed by the railroad lines extending from Puebla to Tehuacan, thence to Esperanza, to San Marcos and back to Puebla. In this fighting neither side gained any decisive advantage.

Reparations Question.—General Dawes, American representative and chairman of the experts' committee, opened the sittings of that body by bluntly declaring that

*Opening of
Experts'
Committee*

the first question is not to find out how much Germany will be able to pay after she gets well, but to take immediate steps to make her well. At this opening meeting President Barthou of the Reparations Commission emphasized the French position that the experts remain within the Versailles Treaty, allowing them perfect independence within these limits. This position was apparently accepted by General Dawes. The committee therefore starts with the status quo, which is taken to mean that it accepts for the moment the Ruhr occupation and excludes any present fixed reparations payments. The first step in the Dawes plan is to work for the balancing of Germany's budget, and as a necessary step to this result, for the stabilization of German currency. However, it is said in financial circles that this latter step will not be possible unless first an international loan is made, but that this in turn will not be possible if Germany's obligations to the Allies remain unchanged. On this basis no banker could be induced to advance any money. It was this very obstacle which brought the J. P. Morgan committee to naught. Another preliminary question which will have to be settled is whether or not for budgetary purposes Germany is to have her old income from the Ruhr. General Dawes, however, seems full of hope, and has certainly injected some of his energy into the work of the experts.

Events in Mexico are just now occupying the attention of Americans, and it is well for Catholics to know something of the issues involved. Next week "Men and Movements in Mexico," by Eber Cole Byam, will throw some light on the past and present attitude of Mexican Governments to the Church.

In our own country there is constant agitation for changes in the Supreme Court. In view of these proposed changes, Rev. Daniel M. O'Connell, S.J., will offer some interesting comments.

Our fellow-Catholics in Holland have made a long and gallant fight in the cause of higher education. "Holland's New Catholic University" will tell of the result of that struggle.

Another paper will treat of the much discussed question of authority in matters of religion, in view of the present controversy.

Pagan Rites and Christian Liturgy

BLANCHE MARY KELLY, LITT. D.

NEW YORK has been described as "the religious curiosity shop of the world." It is not strange that in a city which harbors representatives of every tribe and people there should be found exponents of every religion professed under the sun. One has only to glance over the "Religious Notices" columns of the daily press to form some idea of their variety. It has been said that if God did not exist man would invent Him, and in many instances these notices convey the impression that man's powers of invention have been taxed to the utmost unnecessarily. Not long ago the attempted theft of a python or some such reptile from the Bronx Park Zoo elicited from the curator the casual statement that the snake-house not infrequently becomes the temple of that most inexplicable of all forms of worship, ophiolatry.

It is only such unusual manifestations of these cults that find their way into the news columns of the metropolitan press, but a recent Monday morning featured two such items. One of them described the dedication on the previous day of the Church of the Artists to the "religion of rhythm." Against a setting of blazing color, a riot of scarlets, mauves, purples and greens, the founder of the new church, a young university man, proclaimed its object: "to express devotion and worship through the technique of art and to create in the participants the mastery of creative moods." He then proceeded to "posture" the twenty-third Psalm, in which he was imitated by the congregation, after which, while some one played a tom-tom, a woman read a sonnet to the sun to the rhythmic swaying of the listeners, who thus sought to express the mood stirred within them by the words of the poem.

On the same day in a church which is an accredited house of worship of one of the more conventional religious bodies, but which on more than one previous occasion had been the scene of unconventional exercises, there was held a service in worship of beauty. The occasion was the unveiling of a memorial fresco which the newspapers described as a "blue Paradise" and which was interpreted by the rector of the church as "a primitive gesture of pure happiness, the joy in the child-heart of man." Hence the altar was banked with flowers, the church was ablaze with lights and filled with incense, and the officiating clergyman read poems to beauty by Keats, Shelley, Spenser, Emerson and Bliss Carman. The ceremonies concluded with the prayer of the Navajo Indians to beauty.

These two services, exotic in their way as the snake-worship in the zoo, are curiously and pathetically akin.

For each was a striving after a liturgical form of worship, each a stammering effort to confess the unseen beauty as the creator of visible loveliness. These people who swayed and postured and these others who, amid clouds of incense, thrilled to Shelley, have been disinherited. Their forefathers barred the church doors against "the mummery of the Mass;" they demolished the statues of the saints and the painted windows and made bonfires of the priestly vesture lest any should be led astray by the idolatrous worship which permits the senses and the emotions to perform their part in prayer. But centuries of starvation have not succeeded in stifling in their descendants an inherent instinct for ceremonial worship. It does not matter that whole generations have lain under that distrust of beauty described by Thoreau, who considered that the windows of New England meeting-houses were designed to hide the glory of the maples.

There is a faculty in human nature which recognizes that the world, though marred, is beautiful, a faculty which the contemplation of beauty stirs to rhapsody, impels to expression in symbolical action and music and song. It was not in responding to this impulse that these worshippers went astray, but in fancying that by so responding they had produced something new. For what they produced, despite the pathetic absurdity, was a kind of liturgy, and, if they had only known it, such a liturgy, far more beautiful, far more splendid and majestic, immeasurably more dignified, ineffably more moving, exists and has existed for centuries. They have only to go around any corner in the dusk of any morning to find it, in churches whose incense is mingled with the damps of subterranean Rome, before altars whose stones hold the bones of the martyrs; they have only to kneel down in company with the children of every tribe and nation, who understand "each in his own tongue," the universal language of faith. They have come in their hunger to feed on the Bread which is the Life of the world. When they are assembled there comes one clad in hieratic garments, not in a riotous medley of colors, but now in the ruddy hue of martyrdom, now in the verdant color of hope, now in the purple of repentance. In the priest a penitent people bows before the footstool of God.

Here, if you will, is the poetry of movement, here and when the chalice is uplifted and again in the symbolic lavage of the hands, while all emotion is sublimated in that august instant when the action is transferred from the person of the priest to the Person of the Son of God, who comes to be united with His beloved.

And the words! Syllables that have echoed down the

centuries, that have resounded through vaulted cathedrals and low-roofed village churches, that have been whispered behind barred doors with the "priest-hunter" on the trail, that have been uttered in the Indian's tent and at the bedside of a dying philosopher, sublime words, majestic poetry, the epic of the love of God. What are Milton's splendors compared to the Preface of any Mass, in which the citizens of heaven are summoned to join their earthly brethren in participating in Paradise regained? And if they will have music let the worshipers of beauty leave the tom-tom in its native jungles and listen to the cadences of a Gregorian *Kyrie*, with its accents of humility, abasement, fear, hope, love, supplication, longing . . . , let them listen to the stupendous utterances which send a believing people to its knees in the midst of the *Credo*; let them share the tremors of all creation as *Dies Irae* recounts the terrors of the day of wrath and in the midst sends up the wholly human plea:

*Quaerens me sedisti lassus;
Redemisti crucem passus;
Tantus labor non sit cassus.*

Here are emotions for them, not moods, not evanescent sentiments, but a stirring of the profoundest deeps of being. "No man knoweth the things of a man but the spirit of man that is in him." Not for nothing were we given this spirit, isolated and inarticulate, for of it we learn that foremost among the things of a man are the things of God, is God Himself. Not for nothing were we given eyes that love the light of the sun and the diverse glories of the stars; ears that are wooed by the song of the lark and the sweep of the master's bow across the strings of his violin; hearts that are pathetically grateful for human affection; and if not for nothing, then surely for none of these things. The eyes' very failure to be filled with seeing; the ears' to be sated with hearing; the inadequacy of human love, drive us Godward with the homage of our emotions, and the Catholic Church in her Divinely inspired wisdom, has found a place for them in her liturgy. Except on extraordinary occasions, and then chiefly for the sake of the occasion, Catholic ceremonies are not featured in the daily press. Even to Catholics, indeed to Catholics least of all, they partake in no degree of the sensational. They are part of the magnificent commonplaceness of Catholic life, as the recurrent miracle of sunrise is a commonplace of life itself. Only rarely does a poet hail the marvel which transpires daily in "the sanctuaried East," although its occurrence is a necessary condition of existence. And in a like unobtrusive acceptance of beauty do Catholics go forth in the morning to Mass. It is there they find the eyes filled with seeing and the ears sated with hearing; it is there they find the completeness of love; there they know the end and aim of all emotion. It may be they but rarely think of this side of it all, but the calm and repose they find there tell them that there they are in their home.

How the Klan Peddles Poison

M. F. SAMMONS

THE Ku Klux Klan has made a determined effort to get a foothold in Western New York. Buffalo has quite a few members. Niagara Falls, selected for a mammoth State convention, did not run to the Klan as its river water runs to the famous falls. Two attempts were made in Rochester to get masks on the one-hundred percenters. The first attempt looked like the funeral of a bankrupt prize fighter, so few were the assembled guests, and so unhappy in aspect. The second attempt drew about two hundred stragglers out of a population of 350,000. A number of these did not join when they learned that it cost ten dollars to be a real American. So the organizer, bursting with patriotism, invited them to join, anyway, and pay later if they wanted to do it. In the smaller cities and villages the peddlers of patriotism, sheets and night shirts have had a little better luck; but nothing to brag about.

An attempt to organize a Klavern in Batavia, a neighboring city of moderate size, gave me an opportunity to attend and study, not the Americanism, but the methods, philosophy and psychology of the organizers. I wanted to find out what kind of beans they use in their soup.

Some newspapers heralded the claim that there were "500 representative citizens" at the meeting. By actual count there were 163. Twelve of these were women, and about twenty were boys under fifteen years who had come along with pa and ma. About forty were men between sixty and seventy-five years of age. The rest were young or middle-aged men. About one-third of the audience did not applaud the speaker or laugh at his jokes. Apparently they were not in sympathy with his remarks. Deducting the non-sympathizers, the women and boys, the audience shriveled to seventy-seven Klan sympathizers.

The orator of the evening was the Rev. Oscar Haywood, formerly a Baptist preacher in New York City. He was a good talker, but his methods of appeal and his logic made me regret the fact that he had not gone into the auctioneering business when he quit preaching brotherly love. He would be a success in making some people think a second-hand stove was better than a new one, or in convincing women to buy canary birds instead of crockery.

The chairman of the evening was a thin-faced young man from Buffalo. He had a habit of looking over his shoulder suddenly, as if he expected some one to hit him with a brick. He called for volunteers to play "America." No one responded. Then he did it himself, badly. He asked all who could sing "The Star Spangled Banner" to raise their hands. Less than twenty responded. The Americanism of the audience didn't seem to run to patriotic music. The thought came to me that the Klan makes a serious mistake when it flogs helpless men and women that it does not take along an orchestra and have the musicians play "America" and "The Star Spangled Banner" while the flogging is in progress.

The Rev. Mr. Haywood talked a long time before he reached the Klan. He told funny stories. He threw out veiled hints about the Pope, the Catholics and the Knights of Columbus. The philosophy of the thing seemed to be that he wanted to get his audience in good humor, so they would be friendly to him and his cause, and also poison their minds against the Catholic people. Jews and negroes were merely a side line, like a seed-corn salesman carrying garters and neckties. It looked for a time as if he might forget the Klan altogether. But he did not forget it. He reached it after a poetic reference to America, like an airplane taking a nose dive from the clouds into a field.

His talk could not be called an offensive talk about Catholics. It was full of braggadocio, bad logic, coarse humor, witty stories and an occasional oratorical flight that might have inspired a former audience to give him a good collection, if he spoke from a pulpit. It was so shaped as to win frequent laughter and stir latent bigotry.

"I love the ritual of the Catholic Church," he declared. "Oh, I wish we had as beautiful a ritual! The only thing I don't like about their ritual is that you never know what they are saying."

Hearty laughter from that part of the audience which laughed.

"But the Catholic Church is organized" he continued. "Oh, I wish we were as well organized! We will have to work night and day to build up an organization like the Catholic Church. We have no complaint about their organization, only when that organization attempts to seize the American Government by the throat. Then the Ku Klux Klan, one hundred per cent American, and one hundred per cent Protestant, steps in and says: 'Hands off our beloved America! You shall never get your foul clutch upon our dear country!'"

Great applause, with the orator bowing in humility and mopping his brow with a large handkerchief.

"The Catholic Church organizes, yet it tells us we cannot organize in free Protestant America. The Catholic Knights of Columbus are organized, and they have masks and robes, yet they tell us we cannot organize, and their Irish-Jew Government at Albany passes laws to put us out of business. They tell us we must not wear masks and robes. Our answer to that is this: 'When the Knights of Columbus take off their masks and robes, we will take ours off and meet them in the middle of the road and show them who are the better Americans!'"

Thunderous applause from the faithful seventy-seven.

Then the Jews got it: "I love the Jews. They are a wonderful race. We got our Bible from them. We got our religion from them. There is nothing finer in the world than the typical Jew mother, with her large family of children around her. But the almighty dollar is the almighty God of the Jew. They are trying to get a strangle-hold on the finances of the world. And the Ku Klux Klan will step in and say to all the Jews of America: 'Hands off the money of the Caucasian race!'"

The faithful seventy-seven responded again, and nobly.

A flock of witty stories followed, some good, others as ancient as Father Abraham, but all of them well told. Veiled hints about the terrible power of the Pope, the Catholic Church and the Knights of Columbus followed this medley of anecdotes.

"I tell you, my friends," the speaker solemnly warned his audience, "that unless the white Protestants of America organize, and organize quickly, we will be swept off the map. In five hundred years, if the present birth and death rate continues, there will not be a single Caucasian Protestant man, woman or child in America. Nothing but Jews, niggers and Irish! Think of it, my friends, in five hundred years!"

The sympathetic ones in the audience did think of it. They gasped. They looked startled and terrified.

"The Jew doesn't favor birth control. The Irish don't favor it. The niggers don't favor it. I say to you the Ku Klux Klan does not favor it, and every man of us is pledged to do all he can to bring more Protestant white American children into the world."

There followed a forceful, passionate description of the Ku Klux Klan, the meat of the evening, as far as the Klan was concerned. With violent gesture and fervid words he pictured the Klan as the greatest secret organization in the world. Nothing ever done by the Klan has been revealed or ever will be revealed. No man can penetrate its mystery, its secrecy, or solve its power. Every applicant for membership must pass the severest kind of a test as to his Protestantism, his Americanism.

"Every step we take," said the speaker, "is a step onward and upward in the terrible fight for Protestant white supremacy in America. We are going to win that fight. Every President of these great United States, and every Vice-President, since the independence of the country was won by Protestant bayonets, has been a Protestant. And every President and every Vice-President for the next five hundred years will be a Protestant, in spite of the Pope of Rome and the Knights of Columbus!"

The Rev. Mr. Haywood then told how the Knights of Columbus have been trying to murder him ever since he became a Klan organizer. He told about "brave policemen" holding back five hundred drunken, howling fiends with K. of C. buttons on their coats in one town in New Jersey at the muzzle of guns. He told how hundreds of K. of C. ruffians rushed towards him in Delaware, and how one brave policeman, with an automatic revolver, held them back, and warned them that they could pass only "over his dead body." Great applause and breathless gasps greeted these statements.

"They have failed!" he shouted, "and with the help of the living God and the white Protestant people of America they will always fail!" There was considerable more along the same line. The Rev. Mr. Haywood talked for more than an hour. One could not help feeling that the thought back of all his efforts was this:

1. I must get my audience in good humor so they will join the Ku Klux Klan and pay the initiation fee.

2. I must get the Protestant American so aroused that he will want to join as a matter of self-preservation and religious pride.

3. I must weave such an atmosphere of mystery about the Klan, its influence and its power, that eligible men will want to belong to it.

4. I must make no direct charges against any race or religion, but by insinuation and innuendo cause the Protestant to worry about his safety and his rights.

5. I must convince the Protestant that he must organize, and organize with the Klan, or be in danger of oppression and suppression.

6. Upon new members depend my job and my commissions. I must get them by hook or by crook; by appealing to their patriotism, passions, prejudices, or anything else that will induce them to join.

The menace of the Klan, therefore, is that it unites bigoted elements of all kinds; that it holds a magic lure of mystery, secrecy, and of a vast hidden power; and that to capitalize these things it is willing to peddle its poison not by open, direct charges against the Catholic or Jew, or Negro, for such charges would be answered quickly and well, but by veiled threats and vile insinuations and whispered warnings to alarm and arouse its dupes. The whole atmosphere of a Klan meeting is such that it exalts the Klan above everything else, above all fraternities, all neighborly love and trust, all laws and lawmakers, all officials of the Government, above America itself.

Maurice Francis Egan

JOHN C. REVILLE, S.J.

DR. MAURICE FRANCIS EGAN, whose death on Jan. 15, every Catholic and every lover of what is of good report in American letters, sincerely mourns, was, for Catholics especially, something like a national institution. At every period of his rounded career, he measured up to the highest standards expected of the Catholic and the citizen. In private life and in public, when engaged on the highest duties of the State, he never deflected from those ideals to which his family traditions, his education and his long association with the great books of the world's literature had trained him. He was poet, critic, journalist, professor, editor, diplomat. He wrote many books. Not one of them betrays bitterness, revolt against life's burdens, mysteries and tragedies, distrust of God and His Providence, dissatisfaction with his lot, contempt of his fellows. If they do not delve deeply into the more disquieting problems of the times, they everywhere exhibit that generous temper and wide sympathy, that mellow philosophy, humor and kindliness which are the mark of a nicely poised and balanced spirit. And no one that ever came into personal contact with the versatile writer and diplomat could fail to realize that he was dealing with

a gentleman of the old school. Gentlemen of the old school are quickly passing away, and alas, something fine and rare is disappearing with them.

Maurice Francis Egan was born in Philadelphia, May 24, 1852. He belongs, not only by birth, but by his methods, moods and literary manner, to the Philadelphia school, represented in the early days by Franklin, in more recent times by Weir Mitchell, Owen Wister, Agnes Repplier and Christopher Morley. A genuine Philadelphian, he scorns haste, it is so undignified, so ungenteel! He is leisurely, he has time like every true son of the City of Brotherly Love, to be genuinely refined and courteous, and to spend his kindness on his friends. It cannot be said of him in the rigid norm which Horace laid down for the epic poet: "*Semper ad eventum festinat.*" No, he will not be hustled or rushed; he loiters calmly and placidly towards his goal. Every phase of Maurice Francis Egan's life was decidedly tinged by the spirit he drew from the fascinating city which on July 4, 1776, was rudely shaken out of its calm by the mighty blast of the Declaration of Independence.

To be cradled in historic, romantic Philadelphia, under the shadow of Independence Hall, to have as, Maurice Francis Egan had, the blood of officers of the Irish Brigade flowing in his veins, and to be thrust as a mere boy into an attic stored with books of romance and poetry, was an extraordinary piece of good fortune. La Salle College, where the lad won his bachelor's degree in 1872, completed the education which he had received mainly from his cultured mother and from a well-stocked attic library at home. In the "*Confessions of a Booklover*," the scholar and diplomat himself has told us of the *Noctes Atticae*, those truly attic nights—shades of Aulus Gellius!—which he spent with the poets and romancers of the past. Hours of enchantment when from his tower he outwatched the Bear, and wrestled with the giants of fiction.

His further studies in Georgetown University prepared him for fields for which, owing to his scholarship, his mastery of the Romance languages, his enthusiastic interest in the education of youth, his optimistic temperament, his gentleness and courtesy, he was so well fitted, the editor's sanctum and the professor's chair. While he was for a short time sub-editor of *McGee's Illustrated Weekly* and the *Catholic Review*, the eight years he spent as editor of the *Freeman's Journal* (1880-1888) show him at his best as a journalist. As journalist he had not the fiery temperament or the pungent and pugnacious style, we might say the "punch," of his chief, McMaster. He was always the kindly and urbane scholar and gentleman, who never blustered or thundered, but could nevertheless effectively nail a point home. Although he was for a long time engaged in journalistic work, he will be mainly remembered for his literary and diplomatic achievements, and for the lively interest he took in Catholic education. He was professor of English

literature at the University of Notre Dame (1888-1895), and at the Catholic University of America (1895-1907). He lectured also at Georgetown University, at Johns Hopkins, at Harvard and Yale. He was a delightful professor and lecturer. He escaped the pitfalls into which too many of his brethren stumble. He never "petrified" into the hard-set mold of the schoolmaster or the dogmatizer. He was delightfully informal, chatty and entertaining. He could be as discursive as Montaigne, but like the genial Frenchman, he knew how to turn in his tracks and heed the Gascon's reminder: *Revenons à nos cochés*. A lecture on Hamlet would lead him up and down the highways and byways of the realm of letters into little known paths where he would be an entertaining, inspiring and instructive guide. He had that well-adjusted equipment that makes the real teacher. His humor was kindly, his reading extensive, his taste sound, and in every sense of the word truly Catholic. He had rambled through many literatures and aptly displayed the nosegays he had culled from French or Italian gardens. His criticisms of men and books as seen in his later contributions to the *Times Literary Supplement* and to the *Bookman* were marked by moderation and fairness and were built upon the old and safe standards of a bygone age.

In bulk his literary output is quite imposing. He wrote boys' stories like "Jack Chumleigh," "Jack Chumleigh at Boarding School"; he discussed social problems in "The Ivy Hedge"; painted for the nun and the business man alike "Everybody's St. Francis"; wrote one story which may take its place side by side with "My New Curate" of Canon Sheehan and may not be entirely dwarfed by the juxtaposition, "The Wiles of Sexton Maginnis." Here we find Dr. Egan at his best. Into "The Wiles of Sexton Maginnis" he sifted the very quintessence of his novels, his stories for boys and boys' sisters, such as "The Disappearance of John Longworthy" the "Châtelaine of the Rose," "The Watson Girls" and "Belinda." "Sexton Maginnis" will undoubtedly live. It is alive with quaint humor and whimsical philosophy. It breaks into light-hearted, rippling laughter, and is wreathed in smiles. Dr. Egan seldom struck the tragic or heroic chord. He had none of Sheehan's depth, none of Benson's gripping, nervous strength or psychological thought. He dips into the uppermost layers of life and builds a charming story from the commonplace incidents which men and women must tilt against, and if tragedy should attempt to stir, he almost invariably clips its wing. He knew his limitations and never attempted to call spirits from the vasty deep. He knew that in all probability they would not obey, but sprightly Ariels were ever obedient to his call. The touch is light, the plot easy and simple, the style urbane, perhaps too prim at times. It generally clings to the classic molds of the past, yet overflows, when the occasion calls, into more modern patterns. The underlying philosophy and the concept of life which the books unfold is thoroughly

Catholic. Dr. Egan was never ashamed of his Faith. For his literary services to the cause of letters he received Notre Dame's Laetare Medal in 1911. Had he written no other verse than the splendid translation for the "World's Best Literature," of the gem-like and exquisitely sculptured sonnets of the Franco-Cuban poet, De Heredia, he would have for that alone deserved the honor.

At all times Dr. Egan represented the highest ideals of the literary artist and the uncompromising Catholic. President Cleveland, it is well known, intended to send him as our Minister to Athens, and the intended nomination was greeted with singular favor by the American press. The post was not actually given him, and it is a cause of deep regret that he was not allowed to represent the United States under the shadow of the Parthenon and to meditate in those groves of Attica, the echo of whose nightingale's song still thrills us in the chorus of Sophocles. What a wonderful book of memoirs our American scholar would have written near the field of Marathon, with Salamis looming in the distance and with the echoes of the thunder of Demosthenes booming in his ears. Instead he was sent by President Roosevelt in 1907 to the snows of the North and the land of the Vikings as Minister Plenipotentiary to Denmark. His "Ten Years Near the German Frontier" gives ample proof of the difficulties he had to face during his term of office. The book presents an intimate picture of the Danes, a people little known by Americans, of the Danish court, of Danish politics and of Denmark's most prominent men. Thrust into the very focus of that whispering gallery of Europe, Copenhagen, he managed to hear, without unseemly eavesdropping, the rumbling of the impending storm soon to break over a shaken world. "Ten Years" is like everything Dr. Egan wrote. It shows the author as a smiling, witty and prudent diplomat. It breathes a cheery, sunny optimism. But it is evident from its pages that the United States envoy did more than hand tea to princesses and ambassadors' wives. He was ever loyal to the United States, and while he won the respect and love of the Danish people, he never forgot that he was the representative of a great republic. It was mainly due to his prudence and diplomatic skill that the treaty was concluded towards the end of 1916 whereby the Danish West Indies were ceded to the United States in perpetuity and in full ownership. As a testimonial of its high regard for our representative, the Danish Government conferred upon him the dignity of Commander of the Order of the Dannebrog. For his services to Belgium he had been decorated by King Albert. But his greatest honor and distinction came from himself, from his personal character, and his unswerving loyalty to the Catholic principles which guided his life and may be everywhere felt as the inspiration of his writings.

Maurice Francis Egan will live in the hearts and minds of his countrymen as a model of the cultured man of the world, of the humane scholar, of the Christian gentleman, devoted to his country's service and God's law.

Is Democracy Failing?

ROBERT E. SHORTALL

IN discussing the question as to whether or not democracy is failing there is very often great confusion of ideas between, first, the power of the governed to determine the form of government under which they propose to live, and second, the particular form of government determined upon by the governed.

A democracy may be governed by a president, a king, a dictator, a parliament, a commission or any other kind of ruler. The name of the ruler signifies nothing so far as the existence of a democracy is concerned. The amount of political power which the ruler possesses, be it ever so great, signifies nothing. But the all important question is: does the ruler obtain his political power from the consent of the governed?

When the Jewish people demanded of Samuel that a king be appointed to rule over them, Samuel referred the matter to God, who said (I Kings v, iii): "Hearken to the voice of the people in all that they say to thee. For they have not rejected thee, but me, that I should not reign over them . . . make them a king." And so the Jewish people got a change of government. This is perhaps the first recorded instance of the establishment of a particular form of government by the will and consent of the governed. Prior to the change the form of government was a theocracy; after the change it was a monarchy.

Of course, there is always the danger of giving the ruler too much power. Democracies can be foolish. Also democracies can be avaricious, overambitious and inconsiderate of the rights of others. Democracy does not change human nature. Look at the ordinary business corporation which, within its sphere of activity, is nearly a pure democracy. What stockholder would withhold plenary power from a Rockefeller or Morgan to run the corporation's business? What stockholder ever questions the methods of a management that produces results and ample dividends? So in national life, the existence of a Mussolini is no sign that democracy has failed. Democracy can be and is actuated by nearly every motive, whim and passion which the individual citizen experiences. Its judgment is just as faulty, its will just as selfish as the ordinary citizen's.

The creed of democracy postulates that a nation is a natural organism, civil and social; that God does not directly dictate the form of its government nor does He appoint any particular individuals or class as candidates for political power; that the members of the organism are collectively the source of all political power, appointing rulers from among themselves, determining the form of government under which they shall live, and supplying the funds and police to support the government; and that God gives His authority to the government, as such, to exercise its just powers. That is, the ultimate source of

authority is God; this or that particular form of government is fixed by the people. This is the proper order of things which reason discovers for us.

There are three tests of the efficiency and worth of a government, namely: does it procure order, does it secure peace, and does it assure justice? Needless to say, the mere enforcement of order is not sufficient proof of a good government. The great desideratum of the vast empire of history was and still is the maintenance of order. But order secured by the denial of justice is too high a price to pay. Nor is the peace resulting from the weakness or indifference of political slavery a test. Again, there is no justice in enacting laws, no matter how declaratory, persuasive and commendatory of fundamental rights, which are not enforced by judgment and execution regardless of the particular persons affected thereby. Justice requires prevention of wrong as well as timely redress. Justice requires that crime must be punished speedily and fittingly. In theory, all men will obey a reasonable and just law; so we can say that order, peace and justice belong to the very being of law. In practise, however, we know that some men are kept law-abiding only by fear of punishment; wherefore we can say that sanction is of the well-being of law. And order, peace, and justice are not alone for the members of a particular organism, but should be established in international relations, that is, between the units which make up world society.

At this point it should be apparent to every citizen just what is the secret of good government. There really is no secret. Order, both internal and international, peace and justice are absolutely predicated on good will. Without good will there can be no individual peace, no family peace, no community peace, no national peace, no international peace. No government, democratic or otherwise, can long endure unless it is established on good will. A man of good will does not seek unfair advantage over his neighbor, does not seek special privileges, does not seek to corrupt legislatures or courts, does not engage in unfair competition, does not seek to obtain by force or connivance that which in justice is not his. The same rules apply to a nation in its dealings with other nations. Good will is the prerequisite for international peace and justice.

But good will cannot be created by legislative enactments or by judgments of courts of law. Good will must exist before legislatures convene or courts open. Good will lies nearer the hub of Divine wisdom and Divine science. It is a matter of conscience, and results from the operation of man's faculties as dictated and controlled by Divine law. It is effective in the secrecy of his private office as well as in his most overt acts. But let us not say: "Peace on earth, good will to men." Such a supplication is a snare, an evasion, a subterfuge. It places the burden and blame on God. Rather let us say, as the angel said, "Peace on earth to men of good will." Then, and only then, shall we save democracy from ruin, and restore the world's confidence in it.

New Ideas in Church Architecture

LATHROP FINLAYSON

JUST now, many of our parishes are feeling the press of enlarging congregations and increasing parochial activities and in consequence have initiated programs of building expansion. It would be good to hope that these programs might be carried out with the seriousness that business accords its building operations. The too-prevalent method of Catholic church-erection is to collect funds and order "a church" along the lines of one in Genoa, say, or even one in the next ward. I submit this is far too perfunctory.

If one were asked to define good architecture in a few words, he might say that it was the structural expression of a practical need. When truthfully executed, all ornamental treatment and architectural detail bear a distinct relation to the structural idea. The result is bound to be beautiful. If our churches are to be worthy of their purpose and heritage they must of necessity conform to these laws. Their architectural treatment must designate the points and directions of roof support, indicate and emphasize the thrusts of vaults, the bearings of beams and columns and the resistances which equalize them. The treatment should, moreover, both in general conception and in ornamental detail convey the purpose and character of the structure. Candor in the use of materials is a corollary of this; wood should not be used to represent stone, nor plaster be painted in simulation of wood. This does not mean that forms may not be executed in differing materials but that the kind of material be not concealed but frankly accentuated. The Pennsylvania trainshed is an example in point, both as to the truthfulness of structural expression and the resultant dignity of fitting right materials to a well realized need. This trainshed is frankly of steel, the lines of its arched trusses lead the eye naturally along the lines of stress and support and give the entire composition the appearance of growing from the ground. The general effect is one of great repose and of complete satisfaction to the reason.

In industrial construction today, all contemporary efforts are examined for new ideas and all possibilities are welcomed and given a most searching study; former accepted schemes are looked upon with suspicion until their merits are re-established. The result of this research shows factories and business buildings here and abroad that are triumphs of suitability. It seems hardly too much to ask that our churches exhibit something of this earnestness and invention.

Our churches are the very ones that can innovate. For the need of any Catholic church is certainly not advertisement. It isn't worried about getting or swelling congregations. It doesn't even need to look like a church, it doesn't have to depend in the least on accepted ecclesiastical effect. It is perfectly free to take any form its need would prompt. This being so, why do church buildings

go on duplicating the plan that originated in other days for other requirements? Does it not seem unreasonable always to reproduce the "cathedral" no matter how poorly nor with what limited appropriation?

This is the form of church which originated in the Roman basilica, a building long in plan with rows of stalls at the sides and lines of windows in the upper parts of the nave walls called the clerestory. The Romans used it as a business exchange. With the Christianizing of Rome the basilica became converted to use as a church. The medieval builders took it up, developed the apse and added the transept. The introduction and development of the science of stone vaulting and buttressing gave the structural basis for what we understand now by the Gothic style, utilizing the expanded plan of the basilica. This was, of course, an ideal scheme for the structural and economic conditions of the Middle Ages, when with unlimited ground and labor at their disposal the opportunities for perspective effect and spectacular construction were infinite. Now in the cities we are surrounded by skyscrapers and lost in mazes of apartments and business blocks and circumscribed by restrictions of money and labor, and so the Gothic idea for general use seems inappropriate. Our continued use of it has become mechanical, and it has produced a stereotype which falls into the natural error of being "fussy" and imitative, tending to an effect of insincerity and artificiality. This does not mean that parishes which find themselves in ample funds to go in for ambitious programs should necessarily restrict themselves to pure novelties of design; they could scarcely do better, indeed, than to carry out a truthful, carefully developed Gothic Church. The point of departure is where we feel that it must be adhered to above all other considerations.

In parishes where economy in the construction bill is the essence of the problem, it is better to depart from the accepted scheme of design and find the solution in a change of plan. The clerestory in the Gothic church is after all a purely architectural element. A change in the type of architecture will easily dispose of this feature and permit of a flat ceiling, a change naturally on the side of economy. Again, the balcony which is relatively unimportant in the monumental church, may be expanded to cover the greater proportion of the main floor. This is the plan which has been customarily used in the theater, a plan which gives a maximum seating space over a given ground-area. There seems to be no real reason why it cannot be adapted to church use. A further expedient of economy is that of reducing the edifice to the forty-foot height limit allowed in the code for non-fireproof buildings. Above all, I think that the basement chapel should be eliminated wherever possible. It is nearly always ill-ventilated and the exits are not convenient enough for comfortable departure after Mass. A better arrangement might be to make use of a convertible auditorium in the parish school, a room that many schools now lack to their

detriment and which could serve to take the attendance at the half-hour Masses on Sundays and holy days and otherwise to fill the functions of the basement church as we now know that ill-fitting makeshift.

It is in these parishes of small means that the call for a simplified architecture is most acutely pressing. Here we find the columns painted in imitation of marble, the feeble murals, the clumsy confessionals, the over-elaborate brass accessories. Upon a simple plan can be built up a simple architecture with altar, pulpit, stations and furniture, of type and size to fill their nature and their position in the building in a dignified manner, and one more fitted to the majesty of our worship.

The skyscraper, so called, has been the logical evolution of economic necessity and thus has produced our one original architectural type. In cities, the increases in land values are gradually forcing other types of buildings besides offices into high construction and as a result, recent departures have been started along similar lines for churches. The idea may indeed be readily adapted to churches upon the abandonment of the traditional plan. We can envision a structure on a restricted amount of ground space, with lower floors devoted to the demands of parish school, rectory, auditorium, gymnasium, the Sisters' quarters and further floors for general parish activities, with the church proper to crown the building. The arrangement lends itself quite readily to effective architectural treatment and would form in many localities a fitting solution of the church building problem. The idea may be further developed by giving over the lower floors of such a parish structure to offices or other revenue-producing arrangements, either wholly or in part to carry the general overhead of the church. Funds which ordinarily are settled into church, school and rectory and which do not return income to the parish would, under this device, be made to earn revenue for support and insure the parish adequate return for the investment. The step is, of course, one of decided commercial aspect, but under the pressure of modern economic life it seems justified.

It should, in general, be our intent to be guided solely by the considerations of the particular building problem with which each individual parish is confronted. It should first be a close fit of the parish treasury; many a church is ruined by dropping down the scale after too ambitious a start. It should further ignore any rules of traditional design, seeking rather a structure which is beautiful but only in the truthful expression of its cost, construction and purpose. We should remember that the greatest beauty is often obtained by the simplest means, and that it is not synonymous with elaboration. We should be as much on the alert for, and receptive to new ideas of construction, new materials, new concepts of what is beautiful and fitting esthetically, as those builders of the Middle Ages whose exalted style we honor more in the elision than in the copy.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department

The World's Financial Problem

To the Editor of AMERICA:

In your issue of January 5, Mr. M. P. Connery, under the title, "The World's Financial Problem," advocates "the cancellation of Europe's debt to the United States." Before cancelling the debts why not double the prospective prosperity by first forcing another loan of a dozen billions or so upon unwary Europe. Then cancel the total. Let us be generous to ourselves.

A. F. McDONNELL.
Scranton, Pa.

Death of Peter P. Cahensly

To the Editor of AMERICA:

The evanescence of earthly fame finds another example in the scant and casual notice in the daily press, dated December 27, from Limburg, Germany, that Dr. Peter P. Cahensly, merchant, banker, member of the Center party and founder of the international Raphael Society for Immigrants and the Leo House in New York, died at Marienhof, the motherhouse of the Sisters of the Holy Ghost, near Coblenz, Christmas morning. There was a time when his name filled columns of statement and comment that had a wide-reaching effect in the Catholic world here and abroad. Those interested in this chapter of history will find its details in Will's "Life of Cardinal Gibbons" and the paper contributed to "Records and Studies" by the late Dr. Charles G. Herbermann. For his practical efforts in behalf of the spiritual and material welfare of Catholic immigrants Cahensly was knighted by Pope Leo XIII. He was a public spirited man and well known for his acts of charity and above all a practical Vincentian. He attended Mass daily and was known as a frequent Communicant.

Brooklyn.

T. F. M.

Help Austria to Help Herself

To the Editor of AMERICA:

In answer to my appeal concerning the sale of artistic needle work which would afford an opportunity of self-help for the women of Austria's middle class, I received several letters showing the good will of our American friends, wanting to cooperate. I answered all those letters and I do hope my notes were not lost. For the sake of those who may wish to make personal calls and purchases I shall be obliged if AMERICA will now publish the address of our needle work store. It is: Wiener Frauen-Handarbeit (Mittelstandsaktion) Wien I, Hofburg, Schlossergang. The Frauen-Handarbeit very gladly accept orders especially for white work (tablecloths, lingerie, doilies, etc), which are their specialty. But they also make other work. First rate quality of work and materials are warranted.

Vienna.

MARIA POKORNY.

A German Orphanage

To the Editor of AMERICA:

A short time ago I received a letter from the Superior of an orphan asylum in the south of Germany asking for help in most trying conditions. The letter is too long to quote in full, but the following passages show the real need for help.

Our institution generally numbers 380 to 400 girls, from nine to twenty-one years of age. Most of them are brought to us so undernourished and so uncleanly and poorly clad that we must consider their effects totally useless. For a few of these children we receive a small sum which does not even suffice for their nourishment, for the others we receive

nothing. In consequence of the past few years both Sisters and children have failed in health, and we have nothing with which to build up their lost strength.

During the last few months many of the Sisters and children have been barefoot, and we have grave fears for the future.

We can no longer find any remedy. A strong confidence in Divine Providence alone is strengthening us with the thought that where need is greatest there God's help is nearest. We are thankful for the smallest gift, but we can show our thanks for our benefactors by our prayers only.

Here is a just cause, and one in which all would gladly help. It is one instance only. Many others could be mentioned. Surely there is no one who cannot spare a little to help these poor Sisters and the children depending on them. The editor of AMERICA has kindly consented to receive donations and send the same to the people in need.

Innsbruck.

THOS. F. MAHER, S.J.

The Historic "Ratio Studiorum"

To the Editor of AMERICA:

This is an answer to Father Donnelly's epistle of January 5, "The Historic *Ratio Studiorum*," which appeared in your columns. To begin with the latter part of Father Donnelly's letter. In reference to my remark that the Jesuit Order in its official documents has not upheld the *Ratio*, Father Donnelly says: "This is a serious misstatement." Father Donnelly mistakes my meaning. I did not deny that the Congregation insisted on the pedagogy of the *Ratio*. I denied that they insisted on the *content* of the *Ratio*. Here is a quotation from an instruction of Father Martin to the Scholastics of the College of Exaeten, January 1, 1893:

Fuerunt qui putarent bonam fuisse antea, nunc non jam esse. Hoc qui dicit . . . non intelligit nostram Rationem Studiorum, et solam materiam respicit, non formam. Nam in materia hodie sumus liberi. Sed si vellemus retinere materiam sicut antea, possemus claudere nostra collegia. Tamen liberi adhuc sumus in forma et methodo docendi.

Those words were my warrant for saying the Society has not upheld the *Ratio*. Now for the beginning of Father Donnelly's letter. First let me say that I never saw Compayré. My remarks on the sad state of Greek and on the low value put on the vernacular were taken from the four volumes of B. Duhr, S.J., which have appeared between 1907 and 1921, also from the four volumes of Pachtler-Duhr on the *Ratio*, and from Duhr's "Die Studienordnung der Gesellschaft Jesu." These works are the most authoritative in the world on Jesuit education in Austria, Germany, Poland, Alsace-Lorraine, and parts of Belgium. Father Duhr's History was written at the request of Father Martin and is the official Jesuit History of the Society in those lands. So much for my authorities.

Father Donnelly said in his letter that I did not deny any specific statements he made in his article December 1, 1923. I did deny them, and here I deny them again with a brief statement of my reasons. Father Donnelly's first paragraph ends with this sentence: "In three points especially the French program adopts essential characteristics of the Jesuit system: in the prescribed course for all, in the unity and subordination of the means, and in the aim of secondary education." These three assumptions I deny.

The Jesuits taught practically nothing but Latin all day long for five or six years, relegating Greek to an odd half hour on Fridays, with an elective course for boys who wanted it. Greek, even in this diluted form, was not obligatory. Now this is different from the prescribed course in the present French schools. Contrary to the *Ratio* again is the present French practise of allowing the boy to drop Latin after high school. There goes Father Donnelly's first point, the prescribed course in Latin and Greek for all.

Now for my proof of point one. Of Greek, Pachtler-Duhr says: Cum Graeca lingua ad solidae literaturae laudem aspirantibus

non tam utilis quam necessaria, privato studio, et una contentione (citius), quam lentis progressibus in schola disci possit, et nostrae juventutis vulgus vix adduci possit, ut volentes libentesque Graecae studeant, retinendus est mos provinciae nostrae hactenus usitatus, ut singulis diebus Veneris Gretseri "Praecepta Graeca" explanentur et aliquid scribatur. Nisi fortasse quippiam ex Academicis privatim a Magistro institui ipsi peterent. (Vol. IV, p. 74).

This private instruction in Gretser's "Elements" is a sorry excuse for a Greek course. I have Gretser before me as I write. It is an elementary Greek book with a bit of St. John Chrysostom's "Homily on Prayer" in Greek, with two Latin translations and every word completely parsed. Perhaps this is the reason that when Father Donnelly saw the columns about Gretser in *Sommervogel*, he thought it meant that the German boys were learning some Greek. Duhr says in his third volume (Regensburg, 1921, pp. 377, 378), that the editions we have of the seventeenth century Jesuit textbooks always have a Latin translation for the Greek text. That the French were as badly off is clear from "Le Collège Henri IV" (Vol. III, pp. 8, 9), by Rochemonteix. That in consequence of the little time given to Greek that study had decayed in some provinces is clear from Duhr-Pachtler, Vol. IV, p. 501:

Putamus plus temporis Graeco impendi debere . . . si velimus ut discipuli nostri solidum ponant in Graecis fundamentum; non enim dubitandum est hanc temporis parsimoniam in causis fuisse cur in aliquibus provinciis studium linguae Graecae plane periisset. (Vol. IV, p. 501).

In 1751 in the "Memoires de Trevoux" there was announced to the French public an "Introduction to the Greek tongue by Father Giraudeau." The Memoires add:

The author has wished to put a stop to the total decay of the Greek tongue. The author of this "Introduction" responds to the desires of everyone, and to make the study of this tongue easier, he has suppressed the composition of themes, of accents, discussions on elegances of phrase; all this is done away with.

Sad to say, the "Memoires" report two years later that Greek has not been saved:

"Father Giraudeau has made an effort to check Greek on its way to ruin," they say, "but frivolity and barbarity gain every day among us and within fifty years the Greek tongue will not only be a dead language, but a language buried without glory, without honor, and without regret."

Now for the second point. Where was the subordination of means? As I said in my letter of December 29: "What science existed in the century when the *Ratio* was written?" How could you subordinate to literature a series of sciences or modern languages which did not exist?

Now for my third point, the aim of secondary education. As I said in my letter of December 29, 1923: "It (the *Ratio*) aimed at turning out a student who knew the Catholic religion well, and wrote and spoke Ciceronian Latin." Now it is evident from Father Donnelly's own words that the French program does not aim at teaching a student the Catholic religion but that it does aim at a moderately good knowledge of Latin, Greek, French and Science. Thus it is quite different from the aim of the *Ratio*, which was the Catholic religion and a profound wide-visioned, many-sided grasp of one ancient language, Latin. Therefore, the aim of secondary education found in the *Ratio* is not the aim of secondary education in the present French program. Hence I conclude that Father Donnelly's three points of alleged agreement between the *Ratio* and the present French program are not well founded.

I refrain from attacking the Reinach statement as defended by Father Donnelly not because it is invulnerable but because it is too ignorant. Enough to say that in it Reinach shows himself almost as ignorant of the Jesuits as he shows himself ignorant of the Catholic Church in his "Myths, Cults, and Religions."

St. Louis.

A. G. B.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, JANUARY 26, 1924

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

Published weekly by The America Press, New York

President, RICHARD H. TIERNEY; Secretary, JOSEPH HUSSEIN;
Treasurer, GERALD C. TREACY.

SUBSCRIPTIONS, POSTPAID:

United States, 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - Europe, \$5.00

Address:

Suite 4847, Grand Central Terminal, New York, N. Y., U. S. A.
Telephone: Murray Hill 1635

CABLE ADDRESS: CATHREVIEW

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Divorce and the Empty Cradle

IT is to the credit of many of our judges that they act in divorce cases with unfeigned reluctance. It is not their function, they know, to legislate, but to rule according to the law as it exists; yet they often take occasion to point out how deeply the divorce evil is infecting the moral and social life of our people. "If our standards are not high enough to regard marriage as a Sacrament," said Judge Benedict in a recent Supreme Court case in Brooklyn, "let us at least regard it as a contract in which the State has an interest to protect, and which the parties are not at liberty to break with impunity."

If the contract-standard advocated by Judge Benedict were commonly accepted in this country, divorce would not be so prevalent. Yet it is not easy to understand how individuals who refuse to admit any connection between the marriage-bond and religious fidelity, can ever attain it. As a matter of plain fact, the marriage-contract stands lowest in the scale of all contracts, not only in common estimation, but in many courts. A number of jurisdictions which will absolutely refuse to relieve an applicant from the obligations of a contract simply because it has become exceedingly difficult to comply with them, will readily dissolve the marriage-contract, not because the parties to it cannot fulfill the contract, but simply because they do not wish to do so. Obviously, in these jurisdictions, it is not thought that marriage is a contract "in which the State has an interest to protect." On the contrary, the scandalous legislation of some States actually promotes and protects divorce.

Legislative action, properly devised and guided, could do away with much of this immorality and social degradation, but from such legislation as at present attracts public attention, not much is to be hoped. Aside from the fact that it is most probably unconstitutional, the recently introduced Federal marriage and divorce bill would actually

make conditions worse in some States, New York and South Carolina, for instance; and it is yet to be demonstrated that the Federal Government can succeed in administering legislation of this kind. Certainly, the Government's exploits in other social fields promise nothing but failure for the proposed Federal divorce law. Our sole hope for improvement lies in those agencies which stir the conscience of the individual. According to the editor of the London *Month*, a semi-official National Social Conference recently held at Marseilles, recommended two measures as essential to meet the depopulation-evil. The first was the entire abrogation of divorce, and the second the instruction of children in religion and morals. The connection between the increased divorce-rate and the falling birth-rate in the United States, is far closer than many of us wish to admit. We cannot, as yet, compete with France in this respect, but if we continue to insist that our children be brought up in schools which completely exclude all religious training, we, too, shall soon be brought face to face with the problem of the empty cradle.

Dr. van Dyke and the Modernists

THE religious controversies which bid fair to disintegrate some of the Episcopalian groups in New York have spread to the Presbyterians in New Jersey. On January 13, Dr. Henry van Dyke, formerly of Princeton, sternly rebuked the General Assembly which last May reaffirmed the "Five Points" and the "Essential Doctrine."

The Catholic critic, while regretting that the so-called "Modernists" have found another and a popular mouth-piece, will recognize that Dr. van Dyke has done nothing for which his Presbyterian brethren can, with any show of logic, disown or even admonish him. He has merely acted in accord with his right as a Protestant to follow his own lights. His brethren cannot assume that he is cross-grained, possessed of a spirit of discord, unwilling to see the truth, or devoid of that prayerful temperament in which the Scriptures should be consulted. Should they thus indict him, which is not probable, he would be quite justified in asking of what spirit his critics were. "The supreme authority by which all questions of religion are to be determined," announced Dr. van Dyke, after assuring his congregation that they need not trouble themselves about the action of the General Assembly, "can be no other than the Holy Spirit, speaking to our hearts in the Holy Scriptures." And with this sturdy Protestant principle, Dr. van Dyke is willing to stand or to fall.

Precisely at this point a grave problem arises, for the principle enunciated by Dr. van Dyke is also the principle held, at least in theory, by his critical Protestant brethren. Prayerfully reading the Scriptures, Dr. van Dyke arrives at one set of theories concerning the Virgin Birth, the inerrancy of the Scriptures, and the Resurrection of Our Lord. He has no doubt that the Holy Spirit has spoken to his heart. Prayerfully reading the same Scriptures,

his opponents arrive at their conclusions touching the Resurrection of Our Lord, the inerrancy of the Scriptures, and the Virgin Birth. Nor have they any doubt that the Holy Spirit has likewise spoken to their hearts. But one set of conclusions emphatically denies the truth of the other set. Has the Holy Spirit borne witness to a lie? Or has He spoken to neither? Who shall decide?

Once men appeal to a standard visible to themselves but hidden from all others, a standard to which they alone can bear witness, "proof" may be had for any vagary. Of this fact the 300 and more discordant sects in this country alone, all of whose adherents base their claims on the grace of the Holy Spirit communicated to them, is ample warrant. As has been observed by Father Parsons, discussing in these pages the New York controversy, the split in modern Protestantism is inevitable. "By what authority?" is the insistent question. Certainly our Lord gives no commission to the preachers of these hundreds of mutually exclusive doctrines. On the contrary, He bade His followers look to and obey an external, visible, authority which would guide them, rule them and teach them. Hardly any truth is set forth more clearly in the New Testament. Nor was this authority to last only during the life-time of the Apostles; it is an authority to which Our Blessed Lord promised His abiding presence. Assuredly, it is not an authority locked up in a man's own heart; nor an authority which permits him to be the sole arbiter of what he will and will not accept; nor an authority which can lead to a thousand discordant creeds, all of which cannot possibly be true, but all of which may be absolutely wrong.

The boasted Protestant right of private judgment leads straight to the ditch of rationalism. The critic who rejects the Resurrection of Our Lord, and the teaching of the Church founded by Jesus Christ, can entertain no lasting difficulty in rejecting any part of the Faith committed to the Saints, even the existence of God and the Divinity of Jesus Christ, when the inner voice which he deems "the voice of the Holy Spirit," but of which he alone is conscious, bids him reject. For the truth is that the man who consults his own heart alone, consults his own will, and not the Will of God.

How Much Do You Owe?

SOME of us are far more important than we imagine. Our gross per capita debt is \$301.56, and somewhere some one is waiting for us to pay it. We learn this fact from the tables recently published by the Bureau of the Census. But when to our per capita debt, we add our private obligations and the obligations which we must soon undertake, our first faint feeling of importance changes to something like alarm. This is especially the case with that small number of citizens who realize that taxes are paid by all the people, and that the debts of a country are a charge upon every individual.

Naturally, most of the huge increase of 1922 over 1912,

from about \$1,000,000,000 to \$22,525,773,000, is due to the war. Hence should we harbor the impression that the war was finished more than five years ago, the next war-tax, "nuisance-tax," we are asked to pay, will dissipate the illusion. Nations cannot ravage fields, blow up buildings, destroy cities, check industry and trade, or maim or kill productive workers, without creating a void which many generations will sweat to fill. Practically the entire war-debt of the United States is, at present a direct charge upon the United States. Except in one case, that of Great Britain, not only are we getting none of the principal on the loans made to foreign nations, but we are actually paying the interest on these loans. Several of these foreign countries do not even note the American loan on their budgets as a liability. They are quite willing to forget the entire incident. But as the money thus loaned was money which the United States had borrowed from the people, and, further, as the United States had to pay interest on what it borrowed to the people from whom it borrowed, we now find ourselves in the position of taxing ourselves to pay ourselves.

Let it not be thought, however, that this process is exactly the same as taking money from one of our pockets to put it in another pocket. It is, rather, as if in making the transfer, we dropped a number of coins to the deck of a Hoboken ferry, the said coins promptly rolling off into the water. For the cost of levying and collecting a tax must be included, and this cost corresponds to the coins in the ooze of the Hudson.

Economics, as most beginners are wont to remark, is a curious science. Older heads have offered the same observation. Just at present, this curious science is teaching us, in a most effective manner, that war is an excessively costly occupation. The method used by the Government is to ask us to pay our share of the bill. If we refuse or forget, the Government takes our share plus a penalty, and perhaps puts us in jail. There are higher motives dissuading new wars, but few so effective as those which empty our pocket-books.

The President and Federal Education

SOME of our Masonic brethren are still insisting that the President, in his message to Congress, advised the adoption of the Sterling-Reed bill for the creation of a Federal Department of Education. It is probable that with these gentlemen the wish was father to the thought. Here and there, too, a simple, unsuspecting educator writes or speaks under the same misapprehension. The plain truth is that if Congress follows the President's advice, granting what he recommends but stopping at that point, the plan which the Masons and the National Education Association have so much at heart, is dead.

Whatever changes have been forced since the old Smith-Towner bill was first introduced in October, 1918, the proponents of Federal control have never abandoned two principles considered by them essential to their pro-

gram. The first is the authorization by the Federal Government of an annual appropriation of \$100,000,000 to be distributed by the Department among the States on conditions set by the Federal Government. The second is the complete separation of the Department from any other Department. When the compromise of a Department of Education and Public Welfare was proposed, it was indignantly spurned by the National Education Association and its allies. The plea was for the grand old flag and all that, but what was chiefly desired was the grand old flag accompanied by an annual appropriation, and to this position they clung with a devotion worthy of Mrs. Micawber.

As even a casual reading of the message to Congress will show, the President did not recommend a Department of Education, as proposed by the Sterling-Reed bill, but a Department of Education and Public Welfare. Further, he distinctly repudiated the principle of Federal appropriations for works within the States, not authorized by the Constitution. "I do not favor the making of appropriations from the national treasury to be expended directly on local education." This disapproval, which cannot possibly be misunderstood, is a direct cut at the very heart of the bill. Whatever functions the Department may assume, these, as far as they extend at all to the local schools, should be restricted to "counsel and encouragement." Thus the President clearly recognizes that under

the Constitution it is no duty of the Federal Government to care for the schools within the States. By consequence, it is no duty of the Federal Government to provide funds for their support in whole or in part, or to supervise, or in any manner to control them.

What the Masons and the National Education Association may think of the President's message is not of surpassing interest or concern to the general public. But the misinterpretations of the President's message circulated by some of their members afford a welcome opportunity of again insisting upon the necessity of squaring all private plans and purposes, however praiseworthy in themselves, with the Constitution, before demanding that they be forced by Congress upon the whole people. Both the Federal Government and the States are bound by the limitations stated in the Constitution; each has rights which must be preserved, and each its peculiar duties which the other may not assume without usurpation.

To provide for the schools is the peculiar duty of the respective States. Congress has no more valid right to invade this province than Arizona has to borrow money on the credit of the United States. The beginning of this invasion is the establishment of a Federal Department of Education, a scheme which merits the condemnation of every American who knows that it is as important to preserve the rights of the States, as it is to maintain, in their integrity, the rights of the Federal Government.

Dramatics

Plays of the Month

THE final verdict on our plays is given, of course, by our playgoers. Critics may sometimes unanimously condemn a play, which may languish a few weeks under the condemnation and then splendidly succeed because the public has decided to like it. Critics may unanimously praise a play and it may promptly fail because the public will not have it. And occasionally a play comes into town, unheralded, almost unnoticed by the critics, settles down in a small theater, usually in the lower part of the city, plays to a few dozen persons, then to a few score, then to a few hundred. Theater-goers uptown begin to tell one another about it. "There's a mighty interesting play you ought to see. I was taken to it by some friends the other night." The critics begin to take notice. An uptown manager, a little more alert than his fellows, strides majestically into the down-town theater to "see what there is in all this talk." And, behold, the play is transferred to a Broadway house and plays to thousands, and another big success is chronicled. Another playwright has arrived, another actress has gained fame.

The latest play to have the last-described experience is "Sun Up," a three-act drama written by Lula Vollmer and originally put on last spring down in Greenwich Vil-

lage, where it was played all summer. By early autumn it had dawned upon the uptown public that the play ought to be more accessible, and it was moved to the only theater then available, a playhouse also remote from our theater center. One evening, Mr. Lee Shubert rode uptown to see the drama of which he was hearing so much. He promptly moved "Sun Up" into his Princess Theater, in the heart of New York's theatrical district. Languid persons who "wouldn't go far uptown or far downtown to see any play," now graciously lent the light of their presence to the production. The play is an outstanding success, and two somewhat dazed and bewildered women, Miss Vollmer, the author, and Lucile La Verne, the star, have had their dreams come true.

Miss Vollmer, by the way, was said to be a modest box-office employe in the Garrick Theater when she wrote her play, and the theatrical public is now wondering how the Theater Guild people let that play get away from them. Miss La Verne was an actress hitherto unknown, a condition hard to understand when one contemplates the ripe perfection of her art today.

The play itself is a story of primitive people, movingly and beautifully told. It is laid in the heart of the Carolina mountains, in a little cabin the Widow Cagle occupies with

her only son, Rufe. The world war has begun, and the Cagles hear its distant echoes. To the widow it merely means that the North and South must be fighting again. To the young son it means more. Though his mother's patriotism is limited to a fealty to her own cabin and hills, the boy hears the call of duty. If his country is fighting he must fight, too. His mother, fierce, ignorant, passionate, reminds him that his father was killed in a mountain feud, and that the slayer is still alive. If he wants to kill, why does he not kill his father's murderer? But the boy shakes his head. He does not want to kill anyone. He only wants to protect his home and his country, even if to do it he has to go to France, on the other side of the mountain. Both mother and son believe that France is thirty or forty miles from their home.

The boy marries the girl he loves, and, leaving her to take care of his mother, starts for the war. Letters come which his young wife, who has learned the rudiments of reading, laboriously spells out to the mother, who cannot read at all. A young deserter takes refuge in the cabin, and the widow, to whom all soldiers are merely mothers' sons, conceals him. While he is there a telegram arrives, which the two women, in their ignorance, think is a new kind of letter from the boy. Painfully the wife spells it out while the deserter, who is better educated, tells them the meaning of the unusual words.

"We regret——." "Regret means 'we are sorry'" translates the interpreter.

"To inform you——" "That means to tell you."

"That your son was k-i-l-l-e-d in a-c-t-i-o-n."

"Was killed in action——." "That means that he died fighting."

The young wife collapses. The mother takes the news dry-eyed but with a breaking heart. Officers of the law trace the deserter to the cabin, but the mother hides and saves him. To her he is merely a frightened boy. Then she is told that he is the son of her husband's slayer. Her chance for revenge has come at last. The boy is at her mercy. But she will not turn him over to the searchers. She herself will avenge her husband's murder in the primitive mountain way, by shooting down the murderer's son. The boy makes no defense. She raises her gun with savage triumph, takes merciless aim, and slowly lowers it. She has heard something, the voice of her dead boy. She now sees something, the spirit of her dead son. Transfigured, she calls upon the other two, the younger widow and the boy she was about to kill.

"Can't you see him?" she gasps. "Can't you hear him?"

They cannot. Almost, so real is this great scene, the audience thinks it can. With a sweep of the arm the mother directs the deserter out of the cabin. Her dead boy has made her understand many things undreamed of in her philosophy up till now. One has a duty to others, a duty that extends beyond one's narrow, personal circle. One forgives one's enemies. One has not lost one's son

merely because he "died in action." Over the shadowed mountain home the dead soldier has cast a radiance that will never leave it. The living boy, too, has learned a lesson. Instead of escaping, he goes back to his comrades and to duty.

Altogether a profoundly interesting and deeply moving play, admirably written and beautifully acted by its little company. Its success has taught the managers and the public that there is an appeal in plays about primitive people, which is one reason, possibly, why we are offered "Roseanne," the first play of another young Southern woman who knows her native types, Nan Bagley Stephens.

In "Roseanne" all the characters are black and all are played by white actors and actresses, Miss Chrystal Herne carrying superbly the leading role of the faithful, hard-working Negress, Roseanne, whose heart is equally given to the little sister she has cared for from babyhood and to the colored preacher, Cicero Brown, whom Roseanne idealizes. He is a monument of hypocrisy, but to his people, and to Roseanne most of all, he is a burning and a shining light. She makes him her little sister's guide as well as her own, and when he destroys the child, forcing her to steal and to leave home, and lets her die in want and misery, it is for her lost ideal almost as much as for her lost sister that Roseanne mourns. But she follows the hypocrite into his church and forces him out of the pulpit he is dishonoring. His people turn against him, are about to lynch him, when Roseanne forgives him and helps him to escape, not because she has any illusion left, but that God may give the wretch another chance. She is praying for this chance for him when the final curtain falls.

The play has two powerful acts and one thin one. It is enriched by much beautiful singing, and Mary Kirkpatrick, the producer, has found for it a really remarkable cast. Its success was so immediate that it is said to be moving uptown at the end of its third trial week in the Village, a very unusual record.

There has been no intention in this article to exploit the women playwrights and ignore the men, yet we inevitably turn at this point to another success by two women, "In the Next Room," a melodrama by Eleanor Robson and Harriet Ford from a novel by Burton E. Stevenson. After a more or less hectic career "on the road," during which, as Kipling might say, it was written, re-written and tre-written, this play has settled down for a long New York run at the Vanderbilt Theater, where it is pleasantly chilling the spines of its audiences every night. Almost without exception, the New York critics, in their favorable reviews the morning after the first performance, announced that it opened with two murders. It does nothing of the sort. It opens with what appears to be two murders, and it unfolds, interestingly, dramatically and with admirable taste, the explanation of these deaths. It has plenty of thrills, but there is nothing objectionable in its theme or treatment, and kindergartens

could profit by its moral tone if the nerves of the infants could stand the strain.

We have left for final comment Bernard Shaw's chronicle play, "Saint Joan," produced for the first time on any stage by the Theater Guild, at the Garrick Theater in New York, on the evening of December 28.

An immense amount of ink has been used in writing about this play. Thousands of ears and tongues have already wearied during discussions of it. But admitting all its faults (and it has grievous ones), there can be no question that it is a work of genius. There are scenes so exquisitely, so poignantly written that they swim before eyes too veiled by tears to follow them. There are other scenes which fill one with a desire to take Mr. Bernard Shaw by the collar and shake him as if he were a bad little boy. There are moments of high intellectual delight over the workmanship, followed by moments of cold contempt. In short, there is crying need of some brilliant editing of Mr. Shaw's new play. But he will neither edit it himself nor permit anyone else to do so. Many critics find comfort in the fact that it may be edited after Shaw is dead. That reflection fails to cheer us. We may be dead, too!

ELIZABETH JORDAN.

REVIEWS

The Heroes of Israel's Golden Age. By GEORGE DAHL, PH.D. New York: The Macmillan Co.

Designed for use in secondary education, this volume stands second in a trilogy of manuals of Old Testament history, and assumes the form of a series of biographies, whose subjects are the kings and the more eminent prophets of ancient Israel. In many respects Professor Dahl well repays his reader. Sound historical perspective, apt reproduction of the substance of the biblical narrative, helpful use of geography and archaeology, good and well-selected illustrations, and a vivacious yet always temperate style, are the outstanding features of his work, as any one familiar with his published studies would fully expect. Unhappily, however, the result is seriously impaired by the erroneous suppositions of rationalistic criticism, though these are never aggressively obtruded. Disparate and partly tendential sources are presupposed; accounts of somewhat similar events are readily assumed to be diverse records of one and the same occurrence; and contemporary paganism is read into settings which do not demand it. The final impression is that of an interesting collection of legends having much historical foundation. Unfortunately, therefore, the book cannot be unreservedly commended to students to whom the historical value of the Old Testament stands warranted by its inspired inerrancy.

W. H. McC.

Wordsworth. By H. W. GARROD. New York: American Branch, Oxford University Press. \$2.50.

To a lover of Wordsworth, this book is a treat. Even to a lover of style is it delightful. Mr. Garrod writes as we believe, only a classicist can. We know a bit of his academic history, and err perhaps in attributing to training what may be nature's gift, so much of nature's finest quality does it possess. The book is criticism, "interpretation" the author modestly calls it, and save for the smack, here and there, of "higher criticism," is criticism of a most palatable sort. It is not too profound or too meticulous, having come free of that slow-paced glossing which much of Wordsworth might seem to encourage or invite. One very acceptable

note, and one we like to think typical of contemporary England's scholars, is the recognition of Wordsworth's long, and well-established clientele here in America. Mr. Garrod, in fact, says that our own Mr. Harper's biography of Wordsworth "may, indeed, be regarded as, in some sense, the occasion of my own." He recognizes duly "the distinguished tradition" of which "Mr. Harper is a part," and pronounces Mr. Harper's biography "the authoritative life of Wordsworth." There are, almost necessarily, statements which some readers will disagree with, or misunderstand. The book, nevertheless, is a scholarly contribution, and deserves reading by every lover of Wordsworth, whether new-born to that devotion or far advanced in it.

L. W. F.

Pierre Curie. By MARIE CURIE. New York: The Macmillan Co. \$2.25.

There was nothing unusual in Pierre Curie's natural endowments but they were coupled with an uncommon spirit of industry and self-sacrifice for the cause to which he devoted his life. Like most great men, especially scientists, he had to struggle with insufficient equipment and the scene of his final success, the discovery of radium, was "a shack on the outskirts of Paris." In this biography, there are chapters that are highly technical and quite unintelligible for anyone except a specialist. However, the technical description of the process by which radium was discovered can hardly be called out of place, though it may make the general reader somewhat impatient.

A healthful tone of natural simplicity, industry and unselfishness pervades the whole story of Pierre Curie's life and of the unaffected devotedness of Marie Curie to her husband and his work. Yet there is a great void in the life-story of these two human souls, for in it there is no mention of God. How strange that the argument from design did not force itself upon one whose specialty was the study of symmetry and draw him to a more intimate knowledge of his Creator! Yet to his tragic end, Pierre Curie had no religion and his wife practised none.

Americans must ever be grateful to Madame Curie for the good sense she manifested in saying, apropos of her visit to the United States, "I would not take the liberty after so short a period of time (two months), of giving an opinion on America and the Americans." How refreshing after the superficiality and snobishness to which many of our foreign guests have subjected us since the war!

T. L. C.

The "Little Way" of Spiritual Childhood. According to the Life and Writings of Blessed Thérèse. By G. MARTIN. New York: P. J. Kenedy and Sons. \$0.75.

Her Little Way: Blessed Thérèse of the Child Jesus. By JOHN P. CLARKE. New York: Little Flower Book Shop. \$1.00.

La Bienheureuse Thérèse de L'Enfant Jésus. Physionomie Surnaturelle. Par L'Abbé Giloteaux. Paris: Téqui.

The first of these volumes upon a subject now of absorbing interest to all classes was translated from the French at the Carmel of Kilmacud in Ireland. It is a clear and penetrating study of that "new way" by which Soeur Thérèse achieved her sanctity under Divine inspiration, and along which she desires to lead innumerable other "little souls" to the heights of perfection. The author submitted his book to the sisters of the Little Flower and published it only on their request, and with the assurance that he had rightly interpreted the mind of her whom they had so intimately known from earliest childhood. It is a masterly work.

Eleven short chapters, that present from as many points of view the brief yet kaleidoscopic life of our new *Beata*, go to make up the second book, which is a simple work, simply written, that will serve the purpose of making Blessed Thérèse still more widely known. Such, as she is quoted to have said in the apparitions related of

her, is now her great desire, that so she may do the utmost good upon earth.

Another volume on the same general subject, and one of quite exceptional merit, is the work of Abbé Giloteaux. It is a character study, equally penetrating and reverent. We cannot approach close to Blessed Thérèse without realizing how close we are to God who so visibly wrought in her and through her for the sanctification of men. Soldier, student, priest, Abbé Giloteaux has rightly understood her and given us a work of chivalrous affection, ripe scholarship and enlightened asceticism. It is worth noting that the book was written during his leisure moments as a war chaplain, after the wounded and the dying had received his spiritual ministrations. When it was completed the manuscript was carried in his soldier's pack, and so went with him through the war.

J. H.

The New Poland. By NEVIN O. WINTER. Boston: The Page Company. \$5.00.

No country emerged from the war in a more altered position than Poland. A subject nation in every sense of the word in 1914, today Poland is a sovereign nation. The author writes an interesting story of Poland's past, but a much better story of the nation and its people as he traveled among them recently. As an appreciation of Poland today this is a sympathetic work in every detail. It reflects in picturesque form the dramatic episodes of the struggle for freedom so generously entered on by the people and thanks to their heroism finally crowned with success. But as a popular survey of historical Poland it is weak. For no writer can give an accurate account of Poland's past without a Catholic background. Mr. Winter does not possess that. Its lack is most apparent in his treatment of Poland's religious struggles. Mr. Winter speaks of "Jesuit Orders," but there is only one "Jesuit Order." He seems to think that Jesuits were the cause of religious dissensions in Poland. The real cause was the natural antipathy of religious truth, of which the Jesuits were the champions, to error and heresy. These defects mar an otherwise readable book.

G. C. T.

The Congregation of St. Joseph Carondelet. By SISTER MARY LUCIDA SAVAGE, PH.D. St. Louis: B. Herder Book Co. \$3.00.

Established in the year 1650 by Bishop de Maupas of the diocese of Le Puy, at the petition of the zealous Jesuit missionary, John Paul Médaille, the Congregation of St. Joseph grew rapidly and spread throughout various dioceses of France. It was a revival of the spirit of the first institution of St. Francis de Sales, leaving the Sisters without the obligation of strict enclosure, and free to engage in the duties of the active life. A brief account of the Congregation up to the French Revolution, and again after the restoration in 1807, leads to what is necessarily also a brief record of the activities of its American foundations.

The first establishments in America were at Cahokia and Carondelet, near the growing city of St. Louis, in the year 1836, and all the privations of a pioneer missionary life were the lot of the Sisters here, as in many also of their later foundations in other parts of the country.

Carondelet became the Mother House of the Congregation in the United States, and soon became independent of the French Mother House. From the date of its independence the foundation of branch missions began, which were soon established in all sections of the United States. The story of the Congregation henceforth is that of rapid growth and of abundant success in the field of its labors. Many of the branch foundations became autonomous diocesan institutions, at the wish of the respective Bishops, and these, too, have grown and prospered as those under the government of the Mother General of the St. Louis Mother House.

As the Archbishop of St. Louis says in his eloquent introduction to this unusually well-written volume, it is not only to the Sisters of St. Joseph, 10,000 strong, that the book will be of interest, but to everyone imbued with the Catholic spirit, who can appreciate the heroism of lives detached from worldly interests and devoted to the service of God and of all God's children.

H. J. P.

BOOKS AND AUTHORS

The Moderns: XV. Playwrights of a Season.—There were 190 productions of new plays and important revivals made in the New York theaters during the year that elapsed from June 15, 1922, to the corresponding date in 1923. From all these productions, Burns Mantle in his year book of the drama in America, "The Best Plays of 1922-1923" (Small, Maynard. \$2.00), has attempted to choose the best ten plays. He does not proclaim his choice dogmatically. His selections, therefore, may be considered in themselves, apart from his qualifying adjective of "best." The ten plays fairly drip with modernity and are an interesting commentary on what the stage of today is teaching. For every play that appeals to the public has some lesson attached to it, like the basket that swings from a balloon. The playwright hides his moral in the basket; the critic sometimes finds the intended lesson and sometimes discovers something the author never suspected was there. These plays, for the most part, have been commented upon in the dramatic articles of Elizabeth Jordan. Gathered together now within the covers of a book, they gain new publicity. Among the comedies, "Why Not?" by Jesse L. Williams, is the least commendable. He makes divorce ridiculous; but his audience will conclude "Why not free love?" rather than "Why not an unbreakable marriage bond?" Rachel Crothers, in her "Mary the 3rd," likewise treats marriage as a comedy with a stupid solution. Philip Barry, a newcomer among playwrights, in his "You and I" discovers an ingredient of a happy marriage that the two above mentioned playwrights overlook, the nobility of sacrifice. In "Merton of the Movies," George Kaufman and Marc Connelly have adapted for stage use one of Harry Leon Wilson's cleverest and most amusing satires, and that means something superlatively good. However, it does not quite reach the level of "The Old Soak," by Don Marquis. This is a comedy of tears and laughter, the best of the season. The fantastic melodrama, "R. U. R.," is the work of a young Czechoslovakian, Karel Capek. It is an amazing conception, and somewhat dull. Its meaning is whatever one may take out of it, labor vs. capital, or man vs. God, or spirit vs. brute matter. The four dramas chosen by Mr. Mantle merit particular attention. Channing Pollock's "The Fool" is a sermon. He dramatizes the vision of a modern Protestant Francis of Assisi. But St. Francis and Protestantism do not pull together in the same harness, and so the play is based on a fallacy. John Galsworthy usually wears a lean look, and his "Loyalties" is a sneer at society; but the play has finish and art. "Icebound," Owen Davis' prize play, a venomous exposé of heartless New England, is one of the outstanding achievements of the year. The most gripping and powerful drama of all the selections is "Rain," a dramatization by John Colton and Clemence Randolph of the story by W. S. Maugham. One wonders whether Reverend Davidson is intended as a typical Protestant missionary, or is he to be regarded as an exception. "Rain" is an unpleasant play; but even now, in its fifteenth month of continuous showing in New York, it is attracting large audiences.

Fiction.—A powerful story of conversion to the true faith is told by Mabel Farnum in "The Town Landing" (Kenedy. \$1.50). The book narrates how the light was brought to a young doctor through the example of a Catholic friend and the influence of a truly Catholic girl with whom he falls in love. Though the plot

has not been worked out with superb artistry and the pious conversations are somewhat overdone, the story itself is both entertaining and instructive.

If one were to take seriously such books as "Lazy Laughter" (Scribner. \$2.00), by Woodward Boyd, one would necessarily conclude that human nature was incapable of spiritual aspirations and that the men and women of today seek after nothing but iridescent bubbles. There is a certain cleverness in the book, and a word of praise must be given to the author for her skill in character drawing, but the market is surfeited with novels dealing with the purely natural phase of modern life.

"Stand and Deliver!" What a vision these words bring up before the mind's eye! Masked highwaymen and their spirited horses, glittering pistols, the trembling occupants of the coach, cowardly outriders, held at bay by the lone bandit—all of them are in "Highwaymen" (McBride. \$3.00), by Charles J. Finger, illustrated with quaint old woodcuts by Paul Honore. How bad a highwayman must be or how good he can be are difficult problems to solve. But the true stories of Colonel Blood and Jack Sheppard and Dick Turpin with many other bold bandits, are offered as data in this stirring book of adventure.

A new series of the adventures of the master detective is related by Arthur B. Reeves in "Craig Kennedy Listens In" (Harper. \$2.00). The narratives, six in number, detail the apparent ease with which he solves several mysteries that baffle the police. Outside of the minor circumstances of the cases, there is little to distinguish these stories from those that have gone before. To lovers of the mysterious and of the fiction of crime, the book will furnish interesting reading.

The story of "Little David" (Seltzer. \$2.00), by Robert Stuart Christie, promises well but lags somewhat as it advances. Had the book been reduced to one-half its volume, it would have been a very delightful novel. The character of Little David is very well delineated, and the style of the narrative is rather out of the ordinary in its quiet simplicity. The next effort of the author should be worth waiting for.

Intelligence Tests.—The series of papers on intelligence tests that appeared in AMERICA a few months ago are now published in pamphlet form. (The America Press, price 10 cents). Dr. Austin Schmidt, S.J., in this pamphlet puts the case for intelligence tests concisely and impartially. He very ably refutes the claims made by the over-zealous adherents of the mental measurement process and shows wherein lies its practical value. This is a pamphlet that should be in the hands of every teacher from the grades to the university.

Catholic Periodicals.—In the January number of the *Month*, there is a splendid article by A. F. Day on "Jews and Catholics." The author discusses the conversion of the Jews from many angles, modern and historical, and urges a more sympathetic attitude on the part of Catholics towards them. R. J. Dingle contributes an appreciation of the late Maurice Barres, Father Keating treats historically "The Decay of Russian Orthodoxy," and Father Herbert Thurston, always scholarly and authoritative, discusses "The Authenticity of the Emmerich Visions."—Three years ago the Fathers of the Pontifical Biblical Institute in Rome undertook the publication of a popular bible magazine, for the use especially of busy priests and educated laymen. This review is called *Verbum Domini*, and appears once a month. The articles, as may be judged from the volume recently completed, cover the whole field of biblical studies. They embrace not only exegesis of difficult and important texts in everyday use, but also homiletic studies on the Gospels and Epistles of the Mass. To these studies

are added useful and interesting articles on biblical history, archaeology, assyriology, and so forth. The Latin, in which the review is written with a view to universal utility, is correct and clear, and never difficult and labored.—Beginning with the January number, *The Far East*, a magazine devoted to the conversion of China, published by the Columbian Fathers, St. Columbanus, Nebraska, enters upon a new stage of development. Its contents, more varied than heretofore, are illustrated by numerous pictures and its format is enlarged and made more ambitious. The magazine and the Missionary Society of which it is the organ are doing apostolic work of the highest calibre.

One-Act Plays.—As a text-book for young people in their study of the drama, James P. Webber and Hanson H. Webster have compiled a volume of "One Act Plays" (Houghton, Mifflin. \$2.00). In accordance with their design they have appended chapters on the nature of the one-act play and its technic in construction and stage production. Among the authors whose plays are here represented, the names of such notables as Tennyson, Rostand, Drinkwater and Lady Gregory are found. Most of the plays contained in this book are of recognized literary and dramatic merit. Moreover, they have the additional quality, so much in keeping with the authors' purpose, of making a direct and strong appeal to the mind and heart of the young pupil.—The editor of "Ten Minute Plays" (Brentano. \$2.00), Pierre Loving, intends these selections to furnish a "balanced ration" of one-act pieces for little-theater groups. The word "balanced" is misleading, suggesting as it does a "wholesome variety." Wholesomeness and variety are the very qualities that the book most needs. The "ration" consists of one really fine dish, "In the Darkness," by Dan Toheron, followed by several kinds of mush, froth and poison, all flavored with the same stupid cynicism. For practical purposes, the collection is ruined by the inclusion of a revolting bit of filth from the pen of Louys.

The Essay and the Short Story.—While teachers and students of the literary form of the short story may not agree with all the theories contained in "Short Story Writing" (Seltzer. \$1.50), by N. Bryllion Fagin, every reader will be impressed with the author's sincerity in the attempt to evaluate the American short story. As a teacher of the short story he arraigns his fellow teachers for overemphasizing O. Henry, and for placing before the minds of students the money returns possible from fiction writing in place of the ideals of literature. He believes that the cult of O. Henry has done more to turn out a group of mediocre writers than to produce one real writer. Hence the flooding of the modern literary mart with trash. The chapter on the influence of the movie is one of the best in the book, but the canon of morality in literature is false, both to Catholic ideals and to true art. Morality is not "a matter of the reader's own interpretation." American writers have attained an excellence of workmanship without any depth of substance is the conclusion of this critic.—There have been sonnets on the sonnet, and Professor Joseph Wickham, M.A., of the English department of the College of the City of New York, in "The English Essay," gives us an essay on the essay. Many have been the descriptions of the essay, explanatory, severe, scientific. Professor Wickham's brochure is not that. It is a true essay with all the charm of that form, with the crystal suggestiveness of the best French criticism, handling its subject with leisurely and profound ease, managing the history, the definition, the criticism of the essay with a smooth control that comes only from artistic mastery. Professor Wickham is entitled to teach the essay; for he himself is an essayist of power.

Education

"Non-Catholic Arguments" in Brooklyn

THE principal of a Brooklyn school, whose name I have forgotten, is under the impression that the only opposition to the Sterling-Reed Federal education bill comes (1) from Catholics and, (2) from persons who object to instruction in the English language in the schools. This statement, recently made by him in a public lecture, is, of course, mere clap-trap, and will probably pass muster only in those benighted sections of Long Island haunted by the Ku Klux and other examples of tom-foolery. It is quite true, I believe, that many Catholics dislike this plan to nationalize the local schools, but, as far as I am aware, their opposition is uniformly based on constitutional grounds.

I am at somewhat of a loss to understand why any American is not at liberty to discuss a question of constitutional interpretation, regardless of his religion, or lack of it. Without either adding to or detracting from the value of his observation, my Brooklyn brother in the Lord, and friend in whatever religion he may or may not own, might have said that the bill was mightily upheld by the Footwashing Baptists and universally damned by indignant Dunkards. *Ad quid?* Why all this pother? Personally I have never inquired into the religious affiliations of former Senator Thomas of Colorado or of Senator King of Utah; but since, by the grace of God, I am a Papist myself, I know that neither is a Catholic, although each denounces the Sterling-Reed bill. For all I know, or care, Senator King may be the Head of the Twelve Apostles with a private office in the Mormon Tabernacle. What is the pertinence to an examination of the Sterling-Reed plan? When I read Keith and Bagley in favor of the bill, or Hall of Clark and Butler of Columbia against it, I do not direct a private detective to search into their religion, certifying the result by producing a baptismal certificate or other appropriate document. I am not at all interested in their credal indifference or devotion. In my humble way, I seek to understand the views of these four men, and I do not see why I should waste time in trying to find out the name and address of the pastor of the particular gentleman whose argument is under review. Were I to examine a treatise on the calculus, which is highly improbable, I should not ask, by way of protecting my intellectual integrity, if the author were a member of the Epworth League. I never had much use for Presbyterian arithmetic or Episcopalian geography, deeming the subjects themselves sufficiently knotty without the introduction of a polemical commentary. Hence I am unable to assent to the proposition that an argument, offered by a Lutheran, gains weight, but is subject to discount if it happens to be offered by a Catholic.

Personally, I prefer to examine the argument itself, not the religion of its author. But as my Brooklyn friend follows another method, it may possibly interest him to

learn that the number of opponents to the bill who have never worn the badge of Rome, is both large and respectable. Selecting at random and from memory, I might enumerate Hadley of Yale, Eliot of Harvard, and Hall of Clark, all former presidents of these universities: Presidents Butler of Columbia, Hibben of Princeton, Goodnow of Johns Hopkins, and Kinlay of Illinois; with Deans West of Princeton, Burris of Cincinnati, Sutton of Texas, and Inglis of Harvard. To certify to the non-Roman character of the roll, I may add Bishop Candler of Atlanta, who, I believe, is a Methodist.

Among the latest opponents in Congress is the Hon. H. St. George Tucker of Virginia. Mr. Tucker is an authority on constitutional law, and in 1916 was selected by Yale to deliver the Storrs Lectures. His speech, published in the *Congressional Record* for January 7, does not make easy reading, for it is an exhaustive examination of the bill from the standpoint of constitutionality. Mr. Tucker's conclusion, ably set forth with a wealth of comment and of citations, is that since the Sterling-Reed bill establishes Federal control of the local schools, it plainly invades a most important right reserved to the several States. Of especial interest is Mr. Tucker's convincing argument that the Federal Government may not, under the Constitution, appropriate Federal money for the support of an activity which belongs exclusively, as does the control of the local schools, to the States.

I commend this speech to my Brooklyn friend as a remarkable example of what a mind, uncorrupted by the errors of Rome, can do when the occasion offers. As another example, I shall cite the eight reasons which former Senator Thomas of Colorado, among the ablest of American commentators on the Constitution, gave for his opposition to the old Smith-Towner, now the Sterling-Reed bill.

"1. The bill creates a Department of Education and transfers the educational affairs of the country to it. Education is fundamentally local. It is one of the insistent and, I think, unescapable duties of the States, operating through the school district, and of the individuals who prefer the more expensive plan of private instruction.

2. The Smith-Towner bill centralizes the work of education at the national capital, and deprives the States of another and one of the most important branches of their political jurisdiction.

3. The bill bureaucratizes the instruction of our youth; involves it in the national curse of red tape, creates another army of government employes, and substitutes the Federal official for the local superintendent. Apart from the exasperating and tedious delays such a system inflicts upon the transaction of business, is the vastly increased expense and accompanying decreased efficiency of administration.

4. Without regard to local needs or differences in community conditions, a uniformity of instruction and textbooks, with historical and political methods of inquiry

will inevitably succeed a system now readily and properly responding to the moods and requirements of locality.

5. Community objections or protests against unpopular methods would inevitably project educational affairs into the arena of national politics.

6. Let a good State system alone. The educational systems of the States have functioned well. They are not perfect; some are better than others, but all are improving with experience.

7. Education has, very properly, its private side. Hence private schools and universities exist and flourish side by side with public institutions. Sooner or later the craze for Federalizing everything will demand their subordination to the national Department. Ours is the best educated and most enlightened nation in the world, because the caste of instruction is properly confided to the joint custody of the States and the family.

8. Education and vocational training in the army and navy, and educational requirements for an alien and Indian population, should receive and are receiving the attention of the Federal Government. But this does not demand another Department, with another cabinet officer and many thousands of tax-eaters."

I must apologize for importing even the name of religious differences into any discussion of the Sterling-Reed bill. But the temptation is strong to answer a fool according to his folly, even though, as Leacock says somewhere, sensible people understand these things without argument, and on the defective argument is wasted.

PAUL L. BLAKELY, S.J.

Sociology

Philadelphia: 1776—1787—1924

IT was a newly-chosen chief of police who walked up to a gentleman, by repute the town's chief bootlegger. "You've got just six hours," he said, "to get out of town. If you come back, you will be shot on sight." And the city rang with the plaudits of the reformers.

What were they applauding? Tyranny and the threat of murder. It has hitherto been held in this country, that suspicion is not evidence, and that evidence must be sifted by the competent public authority, before the accused can be indicted. In other words, he is presumed to be innocent until the contrary has been proved. Even under the Volstead law, I believe, although I am not certain, a man, must be indicted, given a fair trial and convicted, before he can be punished. In no case, as far as I am aware, is the penalty death; and thus far no American community has seen fit to clothe its chief of police with authority to shoot anyone on sight, even a convicted murderer, much less a suspected bootlegger. But in this particular town, the only purpose held in view by the reformers was to banish the venders of alcoholic liquors. If it was necessary to set aside the natural law, the law of God, and the law of the land, to accomplish this end, then they were

not merely willing but fully determined to set aside the law of the land, the law of God and the natural law. Hence the reformers applauded the policeman who threatened to murder the bootlegger. He was the man they wanted. He'd clean up the town.

Also the law. It's old-fashioned and stupid to quote Chatham, but our American ancestors once gladly heard him. "Where law ends," he said in a famous speech, "there tyranny begins."

This reforming is a great game, but sometimes I wonder whether all this sound and fury is like a madman's dream, signifying nothing, or a most ominous portent of lawlessness, protected by law. Modern reform burns a mansion to get rid of the mice, and calls itself wisdom. Philadelphia, with all its memories of 1776 and 1787, has been giving us something to ponder over along this line of thought; but the pondering leads us to question what value Philadelphia sets upon these memories. During the spectacular raids of January, the police entered and ransacked homes without a warrant, stopped and searched motor-trucks and other vehicles, ordered saloons to close, although the legal right of a saloon to exist is the same as the right of Wanamaker's to exist, and in the course of a dozen raids, destroyed furniture, cafe-fixtures, and other private property. For Philadelphia had to be "cleaned up." Whether or not the manner of cleaning up was an open, flagrant, brazen, contemptuous affront to the spirit of the Constitution of the United States, and a violation of the plain prohibitions of the State Constitution, does not seem to have mattered one whit, even though better men than now live, died that these instruments might be written.

This violence was deplorable, but more deplorable was the attitude of the new safety director. It was that of the indulgent mother who gently shook her finger when little Johnny pushed his aged grandmother into the furnace and shut the door. Addressing the police, he praised their zeal, but added, "Some few of you have overstepped your technical rights under the law. *I do not censure you for this* but I have brought you here to warn you against it."

If there are any Americans within the shadow of Independence Hall, I have heard no protest from them. As for the others, I suggest that they open a subscription to buy a bronze plate on which shall be inscribed the words, "Some few of you have overstepped your technical rights under the law. I do not censure you for this." Then let the plate be sunk, with appropriate ceremonies, into the wall of Independence Hall. Or let it be affixed to the case which contains the Liberty Bell—appropriately, in these days, cracked; and, further, let the fact be inscribed that these words were spoken in Philadelphia, the cradle of liberty, by a public official to public officials who had invaded the private homes of citizens.

For this is what we have in Philadelphia in 1924, 137 years after the signing of the Constitution. If a policeman

breaks down your door at midnight, makes a forcible entry into your private room, rifles your desk, smashes your furniture, and destroys your property, he has done nothing but brush aside, in his zeal, a "technicality." He may be warned, but no censure attaches to the outrage. For he has been searching for a bottle of whisky, a deck of cards, a poor, cowering creature whom, it is highly probable, the iniquitous social and economic conditions of our day (may God in His mercy forgive us) have forced to sell her body to buy her bread.

Let no reformer tell me that these evils should be removed. They should be removed; they can be removed; but by legal means; not by tearing up and spitting upon the guarantees of our fundamental law. Being an American I have never regarded the invasion of my house, my papers, my property, and my privacy, as protected by nothing but a "technicality" which any policeman is at liberty to disregard. For I read in the Constitution of the United States, in the Fourth Amendment, some significant words, a shield unbreakable, it was thought by our fathers, against governmental tyranny—not a "technicality."

The right of the people to be secure in their persons, houses, papers, and effects against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Nor do I think so poorly of Pennsylvania as to believe that she has neglected to incorporate substantially the same guarantees into her fundamental law.

Lawless law-enforcement is the summation of all tyranny. It means the destruction of justice, the enthronement of brute force, and a community in which peace and order have been made impossible. The same Constitution which ordains that the right of the people to be secure in their homes and their possessions shall be sacred, likewise protects the people against bureaucrats, reformers and other tyrants, in the exercise of their constitutional right of free speech, liberty of conscience, of assemblage, and of petition; in their right to keep and bear arms; in their rights against military usurpation; in their right not to be deprived of life, liberty or property, without due process of law; in their right to a speedy, public and impartial trial, and trial by jury, after being informed of the nature and cause of the accusation; in the right against excessive bail, fines, or cruel and unusual punishment. Governments were ordained to protect the people, not to destroy them; but if we carelessly brush aside one guarantee as a mere "technicality" on what ground can we claim that the other guarantees be left in their integrity?

"There is no worse tyranny," wrote Montesquieu, "than that which is exercised under cover of the law." But Prohibition by law established pointed the way, and today tyranny exercised under cover of the law is an accepted social policy. Philadelphia in 1776 and Philadelphia in 1924 are the two heads of the proof and the warning.

JOHN WILTBYE.

Note and Comment

British Labor Party's Growth

THE steady rise to power of the British Labor party, whose latest victories may widely affect international policies, is thus tabulated in the Manchester *Guardian*:

	Number Elected	Total Votes
1900	9.....	118,003
1906	54.....	448,808
1910 (January)	40.....	532,807
1910 (December)	42.....	381,024
1918	61.....	1,754,133
1922	142.....	4,247,800
1923	192..	4,358,045

Indications are that the party will be more active than ever in scoring further political gains.

Two Catholic Dailies

SPECIAL interest attaches to the latest announcements regarding the St. Louis *Amerika*, one of our few Catholic dailies in the United States. Like other German-language papers it suffered during the war and finally its financial control passed out of Catholic hands. The editors, however, were true to their promise and the paper never changed in the slightest its thoroughly Catholic editorial policy. Yet it is now a source of gratification to know that the controlling part of the shares has been bought by a Catholic newspaper man, Col. J. D. Flynn, of Tulsa, Okla.

But this is not all the news, for it is officially stated in the issue of *Amerika* for January 8 that in all probability an English Catholic daily will in a short time be issued in addition to the German daily by the same *Amerika* Publishing Company. The *Amerika* during all the years of its existence, rounding out more than half a century, has been a staunch and militant Catholic paper. The addition of an English daily, with the infusion of this same spirit, is to be highly desired. Col. Flynn has for twenty years been active in the newspaper publishing business in Oklahoma City, Tulsa and Sapulpa. Before that he was engaged on several New York dailies. The name of the new daily will be the St. Louis *American*.

Everybody's Maurice Francis Egan

NONE knew him but to love him is the comment of the press and the public on the late Maurice Francis Egan. With tender solicitude the reports from his sick-room were constantly published in the New York papers. On his death the New York *Times* in a highly appreciative editorial, thus recalled early memories of his successful literary career:

Forty years ago some verses sent to the old New York *Sun* by a young professor at Notre Dame attracted Mr. Dana's interest. He was one of the first and kindest encouragers of the poet, whose work was praised by another competent critic, Mr. E. C. Stedman. At Notre Dame, as afterwards at the Catholic Uni-

versity, Mr. Egan taught his pupils that the way to learn to write good English prose was to write a lot of verse—and then tear it up. He would sometimes write over his own sonnets forty or fifty times, seeking perfection. To persons fit for him he must have been one of the most admirable and original of teachers. In time honors rained upon him. He came to wear a "titled trail" of degrees and orders. Perhaps none was more grateful to him than the Laetare Medal which Notre Dame gave him for his service to Catholic literature and education.

His "extraordinary personal and diplomatic success" as Minister at Copenhagen has met with the widest recognition. As a student he was closely in touch with every movement and most widely read. His literary productions were enormous. As a man: "he could not help having a host of friends. He was a brilliant and useful man and citizen, constitutionally incapable of being, even for the shadow of a second, a pedant, a prig or a bore."

Making American Citizens

OF the foreigners admitted to American citizenship during the past year the greatest number, 28,874, were Italians. Next came the Poles with a total of 22,621; the Russians, with 17,190; the immigrants from Great Britain and possessions, excepting Canada, with 16,953; and the Germans, with 12,064. The remainder were from smaller countries and their possessions, rounding out the total number of newly naturalized citizens, which was 145,084. The report of the Bureau of Naturalization further shows that 24,884 applicants were denied or rejected for various causes, most of which Commissioner Crist hopes will be avoided in the future by establishing contact between the naturalization examining force and the applicant *before* the latter files his petition instead of *after*. The field officer may then be able to adjust such difficulties as would afterwards lead to dismissal of a petition for naturalization because of legal defects. In other words, the Government is at once to become the friend of the adopted son. The report also brings out the fact that 22,209 declarations of intention were filed by women under the Cable act of September 22, 1922, which accords separate citizenship rights to women. Of the approximately 250,000 reported to have been enrolled in the 1923 public school classes for adult immigrants thirty-five per cent were women.

Safety First Methods

TO aid in the work of safeguarding human life in industry a Safety Week has just been held in the State of New York. Forty thousand wage earners killed every year in the industries of the United States, is our national record. Such at least are the statistics of the National Safety Bureau at Washington, which further informs us that each year 1,000,000 workers are so seriously injured as to lose more than four weeks' wages, while in all

3,000,000 people are injured in industrial accidents throughout the country. On the other hand we are told that violations of labor laws in New York City alone average 150 a week, besides the many other violations which it is impossible to detect in the limited number of visits allowed to each plant during the year. Commissioner Shientag believes that industrial accidents can be reduced by at least seventy-five per cent. Thus the saving of lives in the United States Steel Company alone since the inauguration of its safety first methods in 1906, is estimated at more than 30,000 people, who without these methods would have been sacrificed to the industrial Moloch in this single enterprise whose hazards still remain great enough.

The Twelve Most Noted Jews

WHILE AMERICA has been conducting a ballot for the best ten Catholic books, the New York *Jewish Tribune* was taking count of its own ballot of the twelve outstanding Jews in the world. The following is the result:

Albert Einstein, Germany; Chaim Weizmann, England; Israel Zangwill, England; Louis Marshall, United States; Louis D. Brandeis, United States; Lord Reading, England; Nathan Straus, United States; George Brandes, Denmark; Chaim N. Bialik, Russia; Stephen S. Wise, United States; Henri Bergson, France; Arthur Schnitzler, Austria.

What may be most striking here is the variety of professions or avocations represented in this list. Taking the names in the order given above they offer as the favorite choice of the American Jew: a physicist, a chemist, a man of letters, a lawyer, a Supreme Court Justice, the Viceroy of India, a philanthropist, a critic, a poet, a rabbi, a philosopher, and a playwright—not one business man. Judging from these results it may be argued that money-making is evidently not the supreme ideal of the American Jews. It is education that the Jew seeks everywhere and his face is set towards all the avenues of success to which education can lead. Here, as we have so often said, the American Catholic should wisely learn his lesson from the example given him by his Jewish fellow-citizens. The Omaha *World-Herald* comments on the ballot:

Despite the opinion sometimes voiced that the Jewish race is predominantly interested in business, this ballot shows the ideals of *Jewish Tribune* readers far from centered in material things. Among the other names mentioned in the ballot there were nine rabbis, nine distinguished in literature, nine in finance and commerce who are more famous as philanthropists than as business men; in academic work, six; art, five; music, five; journalism, four; the theater, three. Benny Leonard was mentioned as an athlete.

Christians can well agree with the ideal which this Jewish publication sets before its readers when it proclaims as the "greatest of all" the man who is the "greatest servant" of all. That is the Gospel norm.